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*Presented to
the*



Caylor Institution

*by
Prof. Max Müller*

1876.

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Æ 8 ÆER LÆF.

BÆ WILIAM H. HOLKØM, M.D.

LONDON:

FRED. PITMAN, FØNETIK DEPØ, 20 PATERNOSTER RØ.

BÆR:

ÆZAK PITMAN, FØNETIK INSTITUT.

JÆMZ DEVIS (DAVIES), 5 ABI ØRØYARD.

1871.

J. J. 1871.

THE PHONETIC ALPHABET.

The phonetic letters in the first column are pronounced like the italic letters in the words that follow. The last column contains the names of the letters.

CONSONANTS.

Mutes.

P	p...rope, post.....pi
B	b...robe, boast.....bi
T	t...fate, tip.....ti
D	d...fade, dip.....di
Ç	ç...cheap, fetch çs
J	j...jump, bridge.....js
K	k...leek, cane.....ks
G	g...league, gain.....gs

Continuants.

F	f...safe, fat.....ef
V	v...save, vat.....vi
Þ	þ...wreath, thigh.....if
Ð	ð...wreath, thy.....di
S	s...hiss, seal.....es
Z	z...his, zeal.....zi
Ʒ	ʒ...vicious, she.....if
Ʒ	ʒ...vision, pleasure...zi

Nasals.

M	m...seem, met.....em
N	n...seen, net.....en
Ŋ	ŋ...sing, long.....in

DIPHTHONGS: F i, U u, OU ou, OI oi.
as heard in by, now, now, boy.

Liquids.

L l...fall, light.....el

R r...more, right.....ar

Coalescents.

W w...wet, quit.....ws

Y y...yet, young.....ys

Aspirate.

H h...hay, house eq

VOWELS.

Guttural.

A a...am, fast, far.....at

ʌ s...alms, father.....s

E e...ell, head, any.....et

ɛ s...ale, air, bear.....s

I i...ill, pity, filial.....it

ɪ i...eel, eat, mere.....i

Labial.

O o...on, not, nor.....ot

ʊ ɔ...all, law, ought....ɔ

ʊ s...up, son, cur.....st

ʊ σ...ope, coat, pour...σ

U u...full, foot.....ut

U u...do, food, tour....u

P R E F A C E.

Dis ar not de spekulefonsz ov fansi inveding de sanktuaris ov de sol; nor de wonderig drimz ov imaginefon mistekig de butiful for de tru. He ar veritabel pikturz ov de lif tu ksm. Tu de mind dat kan aprisiet der truuf de ar mer valqabel dan eni filosofikal or sjentifik diskerveriz. He giv a lij tu de intelekt and a joi tu de hart ennou tu priviss Dispensefonsz. It iz nidles for mi tu diskleem eni rijt ov posefon in diz asbljm revelesfonsz. He hav bin drom from de pejez ov Emanuel Swedenborg, de divjnli-komifond Interpreter ov de Wörd ov God.

For dat rizon de hav nstij in komon wid de doktrinz so wjdli disseminsted nder de nem ov Spiritualizm.

Meni Kristianz rejekt instantenissli de idia dat man, whil livig spon dis erd, kan resiv eni reveleson ov de nder lijf.

He kwet from Pol tu de Korintianz :

“ F haf not sin, nor ir herd, nijder hav enterd intu de hart ov man, de finz whiq God haf preperd for dem dat lov Him—”

Let dem finif de vers, and reflekt on its minig :—“ Bst God haf revild dem tu so bi Hiz Spirit.”

Rev. F. W. Robertson, wsn ov de most eminent ov modern fipkerz, sez ov dis tekst :

“ In de kwetsafon ov dis vers a fols impreson iz ofen evi-

dent. It iz kwoted az if de aposel bi 'de fings preperd' ment heven, and de gloriz ov a wörld whiq iz tu bi vizibel hirafter, bst iz at prezent unsin. Dis iz manifestli elien from hiz pörpos. De wörld ov whiq hi spiks iz not a futür bst a prezent reveleson. God *had* revild it. Hi spiks not ov ssmfing tu bi manifested hirafter, bst ov ssmfing *alredi fön*, onli not tu de { or de ir."

A firful sentens from de Bijbel iz ssmtjnz sited wif de ekspekteson ov instantli sjlensig eniwnn hu fings hi me tel ss ssmfing ov de wörld in whiq wi ar tu liv for ever :

"If eni man fal ad xntu dis fings, God fal ad xntu him de plegz dat ar riten in dis buk."

Ekzamin de vers klesli, and u wil diskssver dat dis krs iz prönounst agenst doz hu prezum tu ad enifing tu "de profesiz" kontend in de Buk ov Reveleson, a buk riten bi Jon, and not rekognizd az a sekred buk nor bound xp wif de xder Skripturz until hsdredz ov yirz after. Dis vers, xerfor, kud hav nø referens tu de Bijbel az a hel, for de biblikal kanon had not bin desjded at de tjm de vers woz riten.

A man mjt deskrib heven and hel truuli and most minqtli widout adig an jeta tu de Bijbel; for de Bijbel iz a reveleson, not ov heven and hel, bst ov de Divjn Lw.

Nor iz de xnföldig ov de spiritual sens ov de Bijbel eni adifon tu it. It iz simpli a bringig tu vq ov whot woz alredi xer, and not hirtußer diskssverd. Az wel mjt wi se dat hi hu revild de löz ov de human mjnd, adz ssmfing tu de anatomi ov de human bodi.

Dis ar ekzampels ov de xnsfer arguments frikwentli adqst

agenst de klemz ov Swedenborg. Let de kandid and truuf-
-lævin Kristian refuz logger tu bi blinded bi svq sofistritz.

It iz not, however, mirli tu gratif an ekskuzabel kyriositi,
dat i endeavor tu populariz de ticipz ov Swedenborg about de
æder lif. It iz bekøz de ar sè intensli praktikal, sè transen-
dentli valyabel in de kondsct ov dis lif, in de ilumineson ov
de intelekt, and az a stimulss and gid in de gret wærk ov in-
dividual rejenerejsen. De konten mærover de elements ov a
filosofi whiq wil remuuv de objeksonz ov de skeptik, disipet de
douts ov de Kristian, and, overkæmij ol obstakelz, finali unitiz
de Gærq ov God.

W. H. H.



DE 3DER LIF.

CAPTER I.

HOU KAN WL NØ ENIRIW OV DE 3DER LIF?

De 3der lif?

De skeptik luks intu de grev ov hiz frend and skornfuli mæterz :

“Der iz nØ 3der lif. Hu haz retærnd from de ded and teld æs ov it? If der bi a God, whj haz Hi not revild it sØ fuli ðat ol me bi satisfjd, and sØ plænli ðat nØ man kan mistek Hiz minig?

De grev'z mouf lafs intu derizon
deziŕ and dred and drim and vizon,
deljt ov heven and sore ov hel.

De Kristian klasps hiz belæved Bjbel tu hiz hart and mikli eksklemz :

“Dis iz mj plej ov immortaliti. Kipig ðiz divjn lØz, j am aſurd ov eternal lif. Whot form j me hav, wher j me bi, whot j ſal du, whot lØz and fe-

nomena ekzist in de 8der wørld, i duu not né, nor iz it esensal dat i sud inkwjr."

And se men pas from a temporal tu an eternal stet ov biij in a strenj apafi respekting sɔbjekts ov suprim valq, az ignorant ov de futqr dat awets dem az de snborn beb iz ov de wørld intu whiq hi wil bi ɔferd.

Iz dis rjt? Iz it nesesari? Iz it inevitabel?

De skeptikal filosofer afermz dat der ar pozitiv limitefonz tu human ɔot; dat ne posibel sjentifik development or reserq kan ever lid ɔs tu a nolej ov de sɔl and its destiniz; dat de ekzistens ov a spiritual wørld iz a mir hipotesis, and ol ɔioloji de ofspring ov drimi abstrakfjon and jdel spekulefjon.

De Kristian konsidz de ɔnjtnes and fibelnes ov de human ɔnderstanding, and korektli inferz from it de nesesiti ov revelefjon. Hi aksepts de Wørld ov God az de revelefjon ov a moral lɔ. Afurd ov a blesed immortaliti, hi asks for ne spefal ɔnfɔldij ov de lijf tu kɔm. Indid hi perswedz himself dat God haz intenfjonali and wizli kept ɔs in ignorans ov de lɔz and fenomena ov de spiritual wørld: and dat it iz best for ɔs tu né litel and ɔjnk litel ov whot simz tu bi konsild and forbiden ground.

Iz not dis a hesti konkluzjon, an ɔnfounded asɔm-

jon, a fetal mistek? Wud not a klir nolej ov ðe sæl and its futuŕ s̄roundinz t̄rø an invalyabel līt spon ðe misteriz and kond̄s̄kt ov ðis lijf? Iz not ðis w̄rld, indid, an insolubel enigma ønli bek̄oz its konek̄s̄jon wið ðe spiritujal w̄rld iz not eksplend? Hou t̄otles tu s̄s̄p̄ez ðat God des̄ignedli konsilz from s̄s ðe nolej wi m̄ost rek̄w̄jŕ! Our gr̄esnes, our sens̄ualiti, our w̄rldlines, our moral oblikwiti, our spiritujal bl̄indnes s̄t̄t heven and ðe enj̄elz from s̄s. ðe rev̄eles̄jonz given tu s̄s ar nes̄esarili adapted tu our øn st̄ets. God ever bendz l̄s̄vin̄li doun teard s̄s, redi tu fl̄s̄d our spirits wið līt. ðe solus̄jon ov our darknes iz simpli ðis: ðe C̄s̄rḡ and ðe w̄rld hav hidertu not bin preperd tu resiv a reveles̄jon ov ðe lijf tu k̄øm, whiq̄ m̄ost nes̄esarili embodi a nū and s̄b̄lj̄m filosofi ov m̄j̄nd and mater.

Ar ðe nou preperd? Ar ðe at list preperig?

Meni gud Kristianz, ful ov fet̄ and zil, l̄s̄vin̄ ðe W̄r̄d ov God sins̄irli, and eks̄piriens̄ig in ðer øn harts ðe spiritujal bles̄inz it promisez, liv in a st̄et ov serin indiferens amountig ølm̄ost tu torpor. Fiq̄kin, az wi me se, from ðe afek̄s̄jonz r̄s̄der ðan from ðe intelekt, ðe pas ðer l̄j̄vz in a delis̄s̄s de-drim ov ðe s̄s̄f̄is̄ensi and infalibiliti ov ðe Kristian t̄iologi. ðe ar ignorant of s̄nkons̄s̄s ov ðe stormz ðat ar

rejij widout and widin de Eærg. De si nœ deke ov its strengþ, nœ eklips ov its fet, nœ disintegrefon ov its elements. De hav never had de kritikal and rafonal spirit awækend in ðer mjndz, sœ az tu diskæver de insekurity ov ðer ground and de difikæltiz ov ðer pozifon.

De kritikal spirit, whiq iz de rektifijj or verifijj pouer ov de mjnd, arizez spontanizæli in de natyral evolufon ov de human intelekt. Wæn ov its erliest manifestefonz in Ureþ woz de gret Protestant batel for de rijt ov prijet jæjment. It haz bin de minz ov de emansipefon ov fot from de sæteltiz ov metafiziks and de despotizm ov tioloji, whiq had ðer rijz in de infansi and gylldhud ov sæsjeti. De riakfon ov de kritikal spirit agenst de konservativ and dogmatik elements whiq ar grounded in konvenfonalizm, iz ændoutedli de kœz ov ol de prægres and liberti wi hav æqivd in ðiz modern tijnz.

De wepon ov de kritikal spirit iz analisis. It disekts, sergez, skrutinizez ol tingz, and sæbjekts everi element tu de test ov rizon and tu de præsesez ov ineksorabel sjens. It disipets eror, ekspezez falasi and pretenfon, and separets de tru from de fols. It haz nœ krid bæt truþ, obtend bj de sæði ov fakts and de universal organik lœz whiq konekt

dem tugesfer. Repudieting tradisjon and utoriti, it renderz alijans onli tu eksperiment, obzervejon and rizon.

Dis fri spirit ov inkwjri haz bin tærnd wið spejal earnestnes tu ðe analisis ov ðe Bïbel and its klemz tu supernatural orijin. Its desigonz hav bin stedili advers tu ðez klemz; and dis iz ðe tru kôz ov modern infideliti wið its innumerabel fezez, from ðe open sjiist hwi skofs at misterî and mirakel, tu ðe sinsir tinker in ðe pulpit, hwi iz sikretli trêbeld in spirit at ðe douts hi kanot kontrol and ðe kwestionz hi kanot anser.

Ðe eksersjiz ov ðe kritikal spirit in ðe Cêrg itself, haz frôn its elements intu a firful stet ov ferment and disenjon. Ðe difikêlti haz bin tû-fôld: tu rekonsjl ðe literal interpretesjon ov ðe Bïbel wið ðe inkrising demandz ov rizon and sjens; and tu ekzoneret dogmatik tjioloji from ðe garjez ov inkonsistensi, fôndamental eror and sjir inkomprehensibiliti. Ðe konservativ element strêgelz earnestli tu prezerv ðe ôld landmarks. Ðe radikal element, outweij it in intelekt if not in nûmberz, wud riadjêst ðe formulaz ov fet in korespondens wið ðe rizonabel demandz ov ðe kritikal filosofi. Se ðe Cêrg prezents ðe singlar spektakel ov a vast bodi ov men held kom-

paktli tugeſter bi feſt in God and de moral lo, bſt repeld from iſ 8der bi diferent and irrekonſijabel opinjonz.

Hou loſ iz diſ tu laſt? Wher iz it tu end? Haz de Ɖſrg, *wiſt its prezent reſorſez*, de minz ov defenſ and rikupereſon, de pouer ov harmonijiz de diſkordant element wiðin, and ov konvertiz de ſkeptikal element wiðout? Ɖnkweſtionabli not. Ɖnles adiſonal ljt from heven iz granted for its moral and intelektual renoveſon, its gradual diſintegreſon and deke ar inevitabel, and it wil ſol a pre tu tjm and de kontendiz elements.

Hi, however, hu haz ſtædid wizli de muvmnts ov Providenſ, wil hav nſ fir dat de Ɖſrg ov God wil periſ or Hiſ Wærd ſel.

Skeptiſizm, greiz Ɖp amid a jeneral ſtimulæſ and kolizon ov ƿot, iz not de formidabel enemi ov de Kristian relijon dat it ſimz tu bi. It iz in rialiti a frend in diſgiz. It ekziſt bi divjn permiſon and iz øverruuld bi Divjn Providenſ for Hiſ øn endz. In barbarik and hæſ-ſiviljz d kæntriz, wher ſuperſtiſon and deſpotizm ren, *der ar nſ skeptiks*. De øndevelopd rizon liz impotent at de fit ov a gildiſ imajneſon. Skeptiſizm iz a neſeſari and ſaluðari fez in de ordinari evolufon ov de mjnd. Bi de-

tektij and ekspeziȝ eror it preperz de we for de advent ov truuf. It iz agresiv and destruktiv, bȝt it iz transifonal. Az ivil spirits ar permitted tu tempt ȝs, tu ster ȝp our wiked lȝsts and dȝs revil ȝs tu ourselvz, sȝ skeptisizm kȝmz tu ajitet our mȝndz, distȝrb our fȝls pis, and diskȝver de netȝr and ekstent ov our intelektȝal darknes.

For, if de Kristian reliȝon az nou promȝlȝgeted wer a perfekt and kȝhirent sistem ov truuf, der *kud bi nȝ skeptisizm*, for it wud hav fulfilled its mȝfon. If de Ȝȝrg met promptli and ferli ȝl de raȝonal obȝekȝonz whiȝ hav bin preȝpounded, if it satisfȝd de kȝld and kritikal rizon az wel az it dȝz de glȝiȝ reliȝȝs instiȝkts ov de hart, it wud hav nȝ opȝnents bȝt dȝz insinsir spirits huȝ infideliti iz riali best on der moral elienȝfon from God.

De kritikal spirit, leiȝtimetli eksȝersȝzd widin de Ȝȝrg itsȝlf, detekts and eksȝerȝez everi point ov a wik, fȝls, ȝr kȝrsȝpt preȝzȝntȝfon ov divȝn truuf. It iz a rȝf sȝrȝjon prȝbiȝ seviriȝ de dip wuundz and diskȝverȝnȝ de ȝnsound parts. It eksȝts ov kȝrs de antipȝti, indigneȝfon, or piti ov de apȝtetik Kristian, huȝ wud enȝoi hiz reliȝon in pis, and ȝȝt hiz ȝz tu de indefensibel points ov hiz belif.

De kritikal spirit, liȝ de trȝmpet ov an enȝel, wil

wæc ðis ænfingig relijonist from hiz drim ov perfekson; wil stimulet hiz reflektiv pouerz, sarpen hiz fakseltiz, eksjt hiz douts and arouz hiz firz. Hi wil diskæver ðat ðe prevelig literal interpreteson ov meni parts ov ðe Bjbil iz æntenabel, and ðat ðe fantastik dogmaz erekted æpon it ar ænsatisfaktori and inkredibel; and hi wil græp in everi direkson for ðæt beter ljt whig iz kæmig.

Pouerful and agresiv az skeptisizm ændoutedli iz, its mison iz droig tu a klæz—a fakt ov whig ðe skeptiks ðemselvz ar hœlli ænkonfæs. Wi si ðe beginig ov ðe end. Æe minz ar œlredi bjiig preperd bj whig ðe hœl human mjnd, inkluding ol its mœst konservativ and radikal elements, sal bi lifted intu hjer and purer ljt. Difakseltiz wil bi remuovd, obskjuritiz eksplend, rekonsiliejonz efekted, ðe skeptik sjlenst, and ðe Kristian enljtend, when reveleson iz sin az a perfektet hœl, and not vud in part. Divjn truþ sal bærst fœrt wiþ nu glœri from ðe spiritual sens ov ðe Hœli Wœrd, and ðe profesj wil bi fulfild:

“And in ðez ðez ðe ljt ov ðe muun sal bi az ðe ljt ov ðe sæn, and ðe ljt ov ðe sæn sal bi sevenfold, az ðe ljt ov seven ðez.”

Hou iz ðe skeptik tu bi deliverd from hiz ænbelif and brœt bak tu ðe Kristian ankorej? Hou iz ðe

doutig Kristian tu bi ri-establist and strengend and k mforted? Bi  e kombind prerz and fet and rizoninz and perswezonz ov  e   rg az nou konstituted? N ! Bi s m spontan s development ov  e human m nd, s   at it sal penetret  neded intu spiritual and divjn misteriz az it haz never bin ebel tu du bef r? Bi n  minz.

God haz sin from Hiz hj hevenz  at  e   rg haz eksekuted Hiz komison akording tu  e l t Hi gev it, whiq woz  nli   t ov  e leter ov  e W rd. Hi haz sin  at  e human m nd in its orderli evolufon haz ariyd at   t stej when it b rsts  e bondz ov literal or sensu s interpreteson; a f r er adhigon tu  e literal dogmaz wud bi retrogred and destr ktiv.  e   rg haz  nkonf sli outgr n  e  ld metodz ov interpreteson whiq wer nesesari in its infansi and g ldhud; and  e inevitabel worfer betwin  e spirit and  e leter iz  e k z ov  l its douts and difik ltiz and disenfonz.

Hi haz k m tu its resku. Hi haz k m tu enl ten, tu rev v, tu bles, tu purif  it.

God haz sin  s   e revolt ov  e human intelekt agenst  e abs rd pretenfonz ov tradifon and   toriti; agenst spiritual bondej and pristkraft; agenst blind adhigon tu literal interpretesonz whiq ar h lli inde-

fensibel; and agenst de jeneral inkonsistensi and unprogresivnes ov de Ɔsrg. Hi haz herd de kri ov Hiz erig çildren for lijt. De tjm haz ksm when Hi wil satisfi der lojinz for truuf, anser der hardest kwestionz, grant der rizonabel petifonz, and remuv ol difikæltiz from de we ov a perfekt nderstanding betwin de Krieter and Hiz kriturz.

Hou iz ol dis tu bi efekted? Bj lijt from heven. Bj a nu reveleson. Bj de øpenig ov de silz whig hav hidden from our jz de spiritual sens ov de Wærd ov God. In dat sens alen lijz de iluminetig and unitizig pouer ov de Skripturz. It iz de iner garment ov our Lord, whig woz ov wæn pjs, woven widout sim from top tu botom. De literal sens iz "de kloudz ov heven" whig konsil from æs de pur lijt ov de sæn. God iz ksmig down in der kloudz, and wil mek dem transparent wid de gløri ov de spiritual sens.

When, wher, and hou iz dis tu bi akomplift?

If de onest and earnest disenting element in and out ov de Ɔsrg—dat element whig hængerz and fersts after de truuf, and refuzez tu rekogniz de se-kold ortodoksi az truuf; if dat element kud bi konsentreted and kwestiond az tu its rial sentiments, wonts and nidz, and kud mek a definit replj, wi me imajin dat it wud bi ssmwhot in de folejg stren:

“Wi ask a nu and mer satisfaktori revelsion from heven. It iz de wsn gret, ɜrjent, mɜti nid ov de human sɔl. De revelsion bi a riten Wɜrd, az it nou standz, iz inkomplit. A revelsion kougt in profetik misteriz and “dark seinz” iz asɜuredli not a ɜnaliti. Wi wont ɔat adisonal element whig sal establis its unti, pruv its truθ and revil its intirior buɜi and glɔri—whig sal mek it a livig and perfekt hɔl, unɜtjig heven and ert.

“If der ever woz eni revelsion, eni speɜal insjt intu de spirituɔl wɜrld, eni vizon ov enjelz, eni komunikeɜon wiθ de ded, eni manifesteɜon ov de Divjn Prezens, sɜg ɜinz ar agen posibel; for de never kud hav okɜrd bi de vjotent disrɜpɜon ov organik natuɔal lɔz, bɜt tru de opereɜon ov sɜm hjer lɔz ov whig wi ar ignorant. De pɔtenɜjaliti ov ɔiz kondiɜonz mɜst inhir in de mental konstituɜon ov man himself. Der rekɜrens ɜnder Providens mɜst bi determind bi de historikal evoluɜon ov de Ɔɜrg.

“Wi du not ask eni adison tu de biblikal rekord: eni nu ɔapter or buk apended tu de Biɜel. Hou-ever stroglɜ sɜbstanɜiated bi mirakelz and konfermd bi witnesez, ɔat buk mɜt bi az obskuɔ and ɜnsatisfaktori tufuɜur jenereɜonz az Nehɜm or de Apokalips iz tu ɜs.

“Wi ðu not ask for mör mirakelz and misteriz, bȳt for raſonal lȳt on ðez öłredi rekorded. Wi wil beliv truȳt when wi ſi it, wiðout mirakelz ; and nō mirakelz kan impöz ðe Ʒntelijibel and kontradik-tori on our mȳndz az truȳt. Not a nȳ Biȳel, bȳt a *divȳnli-öborȳzd interpreteſon* ov ðe öld wȳn, iz ðe grand ȳieloȳikal deſideretȳm ov modern tȳmz.

“Wi ðu not ask for ded men tu kȳm out ov ðer grevz and tel ȳs whot ðe ſo and herd in ðe Ʒder wörld. Wi ðu not ask for ſpirits tu kȳm and tek pozeſon ov our mȳndz and bodiz and rȳt and ſpik ȳru ȳs az midizmz ; nor for hōli men tu hav viȳonz and ekſtaſiz in whiȳ ðe lȳf tu kȳm iz revild tu ðem. ȳiz mēdz ov inſtrōkſon belong tu ðe paſt. ȳe ar apt tu bi ðe ſörſez ov innȳmerabel falasiz. At ðe beſt ðe ar imperfekt and ȳnsatiſfaktori. ȳe ar not adapted tu ðe prezent ſȳentifiȳk and rialistiȳk ſteȳ ov human development. Reveleſonz mōſt ȳenȳ ðer karakter akordiȳ tu ðe veriȳ ſtets and prōgreſiv evolufon ov ðe human mȳnd.

“Reveleſonz ar önli med ȳru men az inſtruments ov God’z providens. Sȳm man mōſt bi rezd ȳp for ðis nȳ and ſtupendȳs miȳon. Wi ar not öł abaſt at ðe ȳdia ðat sȳm man ov our ön tȳmz ſal bi pre-perd bi Ölmȳti God for ekſpieriensez and leborz mör

important and valyabel in sãm respekts ðan ðez ov Møzes or Jon. It iz indid ðe veri ðing nided, and best kalkuleted tu restor tu Møzes and Jon ðe held ðe ar fast luuzing spon ðe fet ov mankjnd. ðe kredibiliti ov ðe Kristian relijon dependz larjli, wi ðink, on ðe universaliti and eterniti ov ðe löz and prinsipelz spon whiq it woz founded. Whot woz posibel and probabel túú þouzand or fêr þouzand yirz ago, snder similar kondifonz iz posibel and probabel nou. If human instruments for ðe divjn wørk ov reveleson wer nesesari and avelabel ðen, ðe mæ bekãm sê nou.

“Wi kanot beliv ðat Møzes, Ezikiel, or Jon had vizonz ov enjelz and resivd truuf from heven, sñles wi admit ðat it wud bi posibel for a person in our on ej tu hav similar vizonz and resiv stil hjer truufz. Wi kanot beliv ðat Pøl woz karid intu ðe ðerd heven whjl stil livin in ðe bodi, widout konsidinq ðe posibiliti, at list, ðat sãm modern Pøl mjt, for ðe sek ov gret us tu ðe Cærg, sndergeø similar and iven far greter ekspiriensez. ðez wønderful ðingz wer dæn awe bak in ðe ejez ov mið and febel. Let ðem bi repited nou, wið ðe nesesari modifikefonz, benid ðe kritikal jz ov filosofi and sjens.

“Let ðe man tu hum ðis sæbljm mifon sal bi entræsted, bi fuli preperd for it bj ol gud ejensiz vizi-

bel and invizibel. Let him bi a man ov græt intel-
ektual kapasiti, and ov fære filosofikal and sjentifik
kæltur. Let hiz karakter bi pur and spotles, and
let hiz Katolisiti bi sƿ brød and butiful ðat sek-
terianizm wud not ƿnli bi abhorent, bƿt imposibel
tu hiz netur. Let him bi supirior tu ƿl ambifonz
in ƿærg and Stet, ekzempt from ƿl selfiƿ and per-
sonal konsiderefonz, lævig ðe truƿ hœlli for its ƿn
sek. Let him bi nƿ pœt hu wil si fakts tru ðe
midizm ov fansi, and nƿ metafizifan hu wil mistifi
bi hiz abstrakfonz, insted ov instræktiƿ bi hiz stet-
ments. Let him bi pur-harted, klir-fœted, truƿful,
praktikal and færeli trœstwœrði.

“ Let Providens preper sæg a man for æs, and in
ðe matuƿriti ov ƿl hiz pouerz ƿpen hiz spiritual siƿt
intu ðæt vast spiritual relm whiƿ iz sed tu li ænsin
around æs; az hi ƿpend ðe iz ov Mœzes tu si ðe
glœri ov God on ðe mount; az hi ƿpend ðe iz ov
Jon tu si ðe Nƿ Jerusalem desendiƿ from heven.
Let ðis modern Sier bekœm familiar wið spirits and
enjelz. Let him konvers wið ðe gud and wiƿz ov
past eƿez hu hav gon befœr æs intu ðe land ov liƿt.
Let him stœdi ðe relefonz betwin spirit and mater;
ðe lœz and fenomena ov ðe æðer liƿf, sƿ far az ðe
me bi komprehensibel tu ðe human ænderstandiƿg.

“ Absv ol, let him repert whot enjelz and spiritual intelijensez tɪnk ov dis Buk whiq wi køl de Wörd ov God ; wheder it haz a divjn minig whiq penetrets intu heven or not ; wheder de enjelz ʒnderstand it diferentli from ʒs ; and hou de elisit its minigz. Let ʒs bi ebel tu komper de tioloji ov enjelz livig in de lɪt ov God wið de tioloji ov our diskordant sekts. If ðer bi eni spiritual sens tu de Bɪbel, let hiz mɪnd bi iluuminde bi spiritual lɪt tu resiv it, and tu transmit it tu de benɪted gildren ov men.

“ Wɛn kondisɪon mɛr iz esensjal tu de perfeksjon ov dis revelesjon wi solisit. It mʌst not bi de drim or de vizon ov a nɪt, or ov meni nɪts, bʌt de wekin biznes ov a lɪf ! Let it last for twenti or terti yɪrʒ. Let ðer bi nɔ hesti and superfɪʒal wɜrk ; nɔ halusinesjonʒ ; nɔ falasiz ; nɔ erorz. Let dis ɛjɛnt ov ourʒ, admitted intu de kɔrts ov heven and stɛdiɪg for ʒs de dipest misteriz ov de univɛrs, hav de amplest oportunityti tu si and hir ; tu ekzamin and skruutinɪʒ ; tu komper, tu test, tu verɪfɪ. ðen let him mek hiz ful repert ; hiz hɛl sɛl radiant wið de lɪt ov hevenli truθ, ʒnbɪast and ʒntented bi eni ðɔt or filig ov wɜrldli orɪjɪn.”

If ʒɛɔ wer de krɪ sent ʒp tu de Divjn Wɪzdom from de doutɪg and desperɪg mɪnd oy man, hu kan

se dat it wud bi an unreasonabel or an odefers petition? If de fioloji and sijkoloji embrest betwin de lidz ov our Bijbel ar tru, dis modern sierfip, stupendës az it simz at ferst sijt, iz not onli praktikabel and kredibel, bût inevitabel. De sinsir Kristian sud hel de toet ov it wid joi.

God nêz our wonts befor wi ask Him. Hi antispets our prers. Dis veri ting, whig de skeptik demandz az de krouning pruf ov reveleson, and whig de douting Kristian dezjrz tu reliv him from hiz perplexitiz, haz bin olredi akomplift! It woz a part ov de gret plan ov Divijn Providens, fersin and provided from de begining. Reveleson haz its sêksesiv steps and degriz, wên unfelding out ov and founded on anôder. Dis last openig ov de hevenz eksplenz, harmonizez, and unitizez ol de sêterz. Fioloji and Sjens ar nou marid, and de truêdz ov iq ar riten spon de fes ov de sêter. "Hi dat haf irz tu hir, let him hir."

Emanuel Swedenborg woz de instrument gœzen and preperd bi de Lord for dis sekred mison. Hi wërks nê mirakelz tu kompel belif, bût givz s spiritiual lîjt tu illumine de rasjonal understanding. Hiz on stet woz de grettest ov mirakelz. Whot iz de mirakel ov rezin a ded man tu lîf, in komparison wid de mirakel ov kipin a livin man for nirli terti

yirz in øpen komunkijeſon wið heven, hel and ðe wørld ov ſpirits? And ðis sæblj̄m manifeſteſon ov divj̄n pouer iz diſkredited, and lukt ſpon az a kes ov ſelf-magnetizeſon, haluſineſon, or kronik mental diſiz!

Ðe outſj̄d kweſtionz ov Swedenborg'z aſtoriti and kredibiliti kan bi anſerd tu ðe ſatiſfakſon ov eni kandid mj̄nd; b̄t our fj̄nal j̄ſj̄ment m̄ſt bi beſt ſpon ðe intrinſik merit ov whot hi haz revild. Ðe mir wet ov hiz nem and karakter iz litel or næſj̄n in ðe j̄z ov hiz riderz. Ðe truðz hi tigez ar, lj̄k ðeoz ov j̄iometri, tu bi ſin in ðer øn lj̄t and in ðe releſonz ðe ber tu iġ æðer. Wi duu not beliv j̄iometrikal fj̄oremz on ðe aſtoriti ov Uklid, nor ðe loz and ſenomena ov ðe ſpiritual wørld on ðe aſtoriti ov Swedenborg. Ðe ar tru in ðe netur ov ſj̄nz; and when w̄æns komprehended bj̄ ðe raſonal fak̄l̄ti, ðe kan never bi diſlojd from ðe ænderſtandj̄g.

Swedenborg'z ſpiritual ſj̄t woz not øpend mirli tu gratiſj̄ our k̄urioſiti about ðe futur lj̄f, or iven tu ænfeld a n̄j̄ ſpiritual filoſofi. Earmj̄n and inſtr̄ktiv az ar hiz komunkijeſonz ſpon ðiz points, ðe ar ønli inſidental tu a næbler p̄rpoſ. Hiz miſon woz tu revil ðe ſpiritual ſens ov ðe W̄ærd ov God. Ðæt ſens pri-ekzisted in heven befor ðe W̄ærd woz

riten spon erf. It haz bin for sjez konsild in de kloudz ov de leter, and iz sterli s̃ndisk̃verabel bi de s̃neded intelijens ov man. It iz suprim foli tu s̃p̃ẽz dat Swedenborg invented it.

Swedenborg pruvz not enli de inspirejon bst de *divinitati* ov de Skripturz. Hi reviltz tu s̃s de ful minig ov dat strenj deklarejon, "and de W̃rd woz God." From hiz nu and spiritual standpoint enli kan wi s̃nderstand de hevenli truutz whic ar involvd in de kriesjon ov de w̃rld, de fol ov man, de f̃l̃ed, de steri ov de patriarks, de bondej in Ljijt, de re-t̃ern tu Kenan, de histori ov de Juuz, de dark s̃einz ov de profets, de inkarneson and gl̃erifikesjon ov Kr̃ist, de end ov de w̃rld, de last j̃sjment, de desent ov de nu Jerusalem, and de sekond k̃s̃minj ov de Lord.

Dis revelasjon ov de spiritual sens iz de jenuin sil and worant ov hiz misjon. Bi dis alen iz hiz klem tu de s̃sbljmest sierfip rekorded in de histori ov de res, tu bi tested. If hi d̃ez not dro f̃er̃t, bi s̃m int̃rior iluminesjon, a vast, k̃ehirent, kompre-hensiv, pri-ekzistig spiritual sens from de W̃rd ov God, den haz hi feld tu s̃bstanfiet hiz klemz, and wi me ferli diskredit hiz statments on s̃der materz. Bst if hi haz d̃en dis, if de spiritual sens iluminz hiz pejez, a f̃er̃der gift from de wizdom ov de Divjn

Mjnd tu man, tu bi sin bj de pur in hart, and tu bi snderstud bj de earnest, pesent, kandid, and hsmbel siker after Divjn truf, den iz Swedenborg de hjest ertli otoriti on spiritual sxbjeks.

It iz bekoz Swedenborg kmz tu ss wid de Bijel in hiz hand, and pruvz hiz klemz tu our konfidens bj de spiritual interpreteson hi givz it, dat wi find it izi tu aksept hiz disklegurz (olwez rasjonal) about de lif after det, about heven, hel, and de wrld ov spirits. And bekoz de Spiritualists ov de prez-ent de ofer ss a filosofi and tioloji diferent from der tot in de Bijel, wi kan giv ne mer hid tu der komu-nikefonz dan tu de whisperinz ov de idel wind.

Hou kan wi n6 enidig ov de sder lif? Not from sjentifik stzdiz, not from tiolojikal spekulefonz, not from komunikefon wid spirits, bst from de rjting ov Emanuël Swedenborg.

It iz from dis sers, divjnli apointed and rasionali otentiketed—from dis inekzostibel mjn ov spiritual tregurz, and not from eni komunikefon wid spirits or from eni ven imajinefonz ov mj en, dat i hav dron de interestig and butiful tingz whic de rider wil find in dis buk. Let him not bi dismed at diskaltiz. De sxbjekt msst snfeld graduali. Lg saksiding qapter wil tre ssm ljt spon ol dat haz gon beser.

CAPTER II.

OUR SPIRITUAL BODIZ.

Deſ iz de renſenſiſon ov de natyral bodi ; nſtiſ mer. De ſel den livz konfſſi in a ſpiritual wſrld and in a ſpiritual bodi.

“Der iz a natyral bodi and der iz a ſpiritual bodi,” ſez Pol.

Natyral and ſpiritual ! Wi ſiſk ov wſn az biſiſ ſſmſtiſ ſolid and rial ; ov de ſder az ſſmſtiſ eſtrial, intanjibel, olmeſt inkomprehenſibel. Dis ariſez from de darknes ov our natyral ſtet, and de ſibelnes ov our ſpiritual perſepſonz. De ſpiritual haz everi form, kwoliti, and properti whiſ wi atriſbt tu de natyral. When deſ liberets ſs from our prizon-hous, our konſepſonz wil bi ekzakthi reverſt ; dat wſrld wil bi ſſbſtanſal and dis a ſadſ ; dat liſ wil bi de wekiſ ſtet and dis de drim.

God haz krieted tſu ſſbſtanſez ; ſſo diferent dat de duu not konekt bi kontinſqiti—dat iz, de duu not pas or rſn wſn intu de ſder. Wſn iz widin de ſder, liſ a ſerkel widin a ſerkel, bſt de hav nſo tan-jential points. De ar hſlli diſtiſkſt or diſkrit.

Wæn iz fizikal s̅bstans, ðe s̅ðer iz spiritual s̅bstans. ðe kan never bi transmuted intu iȝ s̅ðer.

Spiritual s̅bstanseȝ ar riali aliv, and ar ðe eñli kozativ, sensitiv, organiziȝ f̅rseȝ in ðe univers. Fizikal s̅bstans, or mater az wi kol it, iz ov itself olwez inert or ded, biȝ mirli a plastik matirial m̅olded intu definit formȝ bi infl̅oȝ spiritual s̅bstanseȝ. ð̅s ðe nat̅ural w̅rld iz k̅ozd bi and re-
prezents, or korespondȝ tu, ðe spiritual bodi in whiȝ ðe s̅el iz manifested.

Wi ðerf̅er rev̅ers ðe krid ov ðe matirialist, hu
sez ðat afek̅sonȝ and f̅ots ar ðe rez̅lt ov fizikal
organize̅son, ðe invizibel sek̅riȝonȝ ov ðe bren. On
ðe kontrari, ðe bren wiȝ its s̅tel and w̅nderful
formȝ iz simpli ðe rez̅lt ov afek̅sonȝ and f̅ots—ðe
kondense̅son ov matirial partikelȝ around a m̅er
livinȝ bren, whiȝ p̅elsets in spiritual atmosfirȝ, and
whiȝ iz ðe tru “d̅em ov f̅ot and p̅ales ov ðe s̅el.”

ð̅is spiritual bodi iz not ðe s̅el, b̅t an organik
human form kom̅p̅ozd ov indestr̅ektibel spiritual
s̅bstanseȝ in whiȝ ðe s̅el or v̅ital spiritual prinsipel
livȝ and iz f̅inȝed, difer̅enȝied from God and from
ol s̅ðer s̅elȝ.

Deȝ ðerf̅er d̅sz not solv ðe ridelȝ ov metafiziks.
Spirits and enȝelȝ disk̅s ðe net̅ur and kwolitiz ov

de söl jst az our filosoferz du on ert. De söl in its esens iz inkomprehensibel. It iz nön önli bj its manifestesjonz. De rasjonal söl iz önli manifested nder de human form. Wi kan never si or nderstand God outsjd ov dat vizibel human form—de Lord Jizs Krjst. Wi kan never komprehend de spiritual prinsipel or söl outsjd ov sëm fmgkj, livinj form in whiq it rezjdz.

Wi nid not wönder at dis. Hot and persepsjon okserij in our fmgjt organz, hav nesesarili der limitesonz, der impossibilitiz. God and de söl wil for ever bi misteriz. De ar önli revild tu ss tru kristed formz. Wi né nstij ov hit and ljt bst tru objekts whiq ar hited or luminss. Wi né nstij ov gudnes, truuf or buti, bst whot wi lern tru dez formz or objekts whiq wi designet az gud, tru or butiful.

Derfer de spiritual wörlld iz organik, kompoz d ov parts, objekts or ssubstansez, arenjd intu siriz, degrij and sistemz. It iz a jenujn wörlld, a univers ov itself, a kozmos, far mör ekstensiv, perfekt and butiful dan dis. It iz persjvd or rekognjzd bj de sëm sensez whiq wi hir enjoi, önli far mör deljtfuli and tsröli. De 8der lijf haz not önli its metafiziks and its ftioloji, bst its fiziks, its kimistri, its botani, its anatomi, its arkitektur, its hart, its gævernment,

everitig, indid, whig kan bi med a sɔbjekt ov inteli-jent stɔdi or ov ennɔblig afeksjon.

Hɔz hu ekspekt tu eskep de lif ov de sensez at deθ, and tu rɪz disembodid intu an ɪter ov pur ʃɔt, ar gretli astonɪʃt when de ar rezd from de natyral bodi and fɪnd de ɔðer lif a kontɪnjuəsjon ov dis.

Hou melankoli iz it tu konvers wid a prɔfɛst Kristian hu haz formd nɔ definit ɪdia ov de bodili ʃɛp hi iz tu wer in de betɛr lif!—hu ʃɪŋks ov hiz desɪst frendz az disembodid spirɪts! formles and ɔnsɔbstansjəl ʃadɔz! insəsantli engeɪd in preziŋ God and kontempletɪŋ hiz divɪn perfɛkʃonz!—and ðɪz dark, kɔld, ɟɪrles abstrakʃonz, in de fes ov de livɪŋ, buʃɪfʊl, sɔbstansjəl reveleʃonz ov de Skriptɔr, ɪven in de leter!

Ask ðis ɔntɪŋkɪŋ Kristian, hu iz starteld bɪ de asɛrʃon ðat de sɔl kanot bi divested bɪ deθ ov de human form,—ask him ɪf Krɪst dɪd not asend tu heven wid de human bodi whig Hi ɛkzɪbɪted tu de doutɪŋ aposel? ɪf ʊnok and Elɪʒa dɪd not pas bodili intu de spirɪtʊəl wɔrld? ɪf ɔl de spirɪts and ɛnɟɛlz sɪn ov de prɔfets and aposelz dɪd not apɪr in de hu-man ʃɛp? ɪf hiz ɔn ɪdia ov de ʃɪnəl heven ov de sents iz not best ɔpon de rezɔrɛkʃon and purɪfɪkeʃon ov hiz ɔn grɔs natyral bodi?

Hi wil bi oblijd from hiz en standpoint (whig iz not ourz) tu anser diz kwestionz afermativli; bwt hi wil not abjd de lojikal isy. Wif strenj inkonsistensi hi garjez es wif enterteni a sensuuss jdia ov heven, when wi aferm, from de biblikal standpoint, dat de sel haz a bodili human form and enjoiz ol de sensez and faksiltiz whig wi hir pozes.

Swedenborg alen haz tot es de dip filosofikal and moral signifikans ov de Human Form. It iz de enli form kepabel ov ekspresig de spiritual lijf bi fridom ov wil, rasjonaliti ov fot, and de sxbordinejon ov de sensuuss tu a hjer sfir. It iz de form ov formz, de sentral, pivotal, arketjpal form tu whig ol 8der formz in de univrs refer demselvz. Ol de fersez, pouerz, sxbstansez ov de natural and de spiritual wrldz konspjr tu prødys and tu perpetuet de human form. And de koz ov dis stupendəs fakt iz, dat de ar ol animated from moment tu moment bi de krietiv bref ov God, hu iz himself a Divjn Man.

De Human Form iz, derfer, de universal form. God iz a Man; heven iz a Man; de univrs iz a Man; sesjeti iz a Man; de gerg iz a Man; gøvernment iz a Man. Men, spirits, and enjels ar units in diz kompozits; mjukrokozmz in diz makrokozmz, az everi atom ov a kristal iz an infinitesimal repe-

tifon ov de kristal itself. Her iz nōtīg outsid ov dis human form. Ol infirior formz, animal, vejetabel, mineral, ar fragments, pērsonz, repetifonz, profesiz ov de grand tip. Everitīg in netur points, lik de old zodiak, tu ssm part ov de human bodi.

Everi living form, vejetabel, or animal, advansez bi stejez ov grōt and development tu a serten tipikal adēlt standard, in whig it fuli manifests its lif and fulfilz its usez. Grōt and development ar different. Bi development a simpel sēbstans asumz a mōr kompleks form. De kontents ov de eg develop intū de gik. Fumd iz developt intū blōd. Blōd iz developt intū nervēs fluid. Bi grōt an organ or tifu, whatever its rank in de skel ov development, enlarjez in siz, densiti or kapasiti. When development and grōt ar perfekted, de form iz sed tu bi adēlt. De inflōig lif from God, whig arēnjez, ad-jēsts and organjez atomz az wel az wōrldz, berz everitīg stedili onward tu its spesifik adēlt tip.

It iz for dis rizon dat infants and gildren hu ar transplanted from erē tu paradīs grō tu bi men and wimen in de spiritual wōrld. De natūral kōzez whig prōdys de development and grōt ov de natūral bodi korespond tu de spiritual kōzez whig prōdys de development and grōt ov de spiritual bodi.

It iz az imposibel for infants tu remen infants for ever in heven, az it iz for dem tu kontinū infants indefinitli on erđ.

Bst hou daz de spiritual bodi grø?

De natūral bodi livz bi bred; bst de spiritual bodi bi de wōrdz dat prēsīd out ov de mōuf ov God. Wi kanot liv bi bred alen, or bi natūral fūd. Wi rekwj̄r spiritual fūd for de organik spiritual sīd ov our lijf. Spiritual fūd iz afekson and tōt; or in mōr komprehensiv termz, gud and truuf. De spiritual bodi grøz bi de resepsjon ov afeksonz and tōts, bi de aprēpriesjon and asimilejon ov spiritual gud and truuf, jst az de natūral bodi grøz bi de dijes-tion and asimilejon ov natūral fūd. 18

Tu fid a gjld in heven iz tu instrēkt it in spiritual tīnz, and tu inspj̄r it wiđ a hevenli afekson for de truuf komuniketed. Infants apir az infants when de ferst enter de spiritual wōrld, bekōz de kanot fil, tīnk, lēv and akt az adslts. Bst der destini iz human, not infantil. Der organz reseptiv ov divj̄n lijf mōst grø and develop. Bi saksēsiv aprēpriesjonz ov spiritual gudz and truufz, de aten tu de form and usez ov adslt lijf; and der spititūal bodiz grø prō-personetli until de riġ de tipikal standard.

De adslt natūral bodi iz kept in lijf and akson bi

a kontinual serkel ov west and sæpli, a kontinual kastin of and a kontinual renual ov its elements. Se it iz wið ðe spiritual bodi. It iz ræt bi minz ov spiritual gudz and trundz. It mæst render bak ol it resivz. Wæ tu it, if in ðe spirit ov selfines it wud kip eniþin tu itself. It mæst ekzel, rediet, distribut, impart tu æderz ol ðe gud and truþ it haz akwird. It resivz ænli on ðe kondison ov givin. Its lif iz held on a tenur ov perpetual usez, ov sisles, spiritual aktivitiz. ðe deljtatendið ðe eksekusjon ov ðiz spiritual færkjonz iz ðe blesednes ov heven.

ðe spiritual bodiz in whiq wi fnd ourselvz after ðeþ ar mel or fimel. Man iz man and wuman iz wuman, morali, intelektuali and organikali for ever. Wæn kanot liv ðe lif or fulfil ðe færkjonz or bi transmuted intu ðe form ov ðe æder. ðe anatomikal diferensez flæ from ðe spiritual diferensez ; and beþ ar esenþal, organik and eternal. Seks iz mental. ðe seksez wer med for iq æder, not ænli in tjm bæt for eterniti. It iz ænli in heven ðat wi lern ðe tru netur ov læv. It iz ænli in heven ðat marej iz spiritual, selestial, perpetual, divjn.

ðer iz næ ripræðskjon and beþ in ðe spiritual wærlð. Næ spiritual bodiz ar born ðer ; ðe ar kri-

eted simltenssli wið ðer natuŕal bodiz, hir grø and develop in ðem and ar ekstriketed from ðem at ðet bi ðe pŕoses kold rezŕekŕjon. Bst heven iz ful ov enjelz wið spituŕal bodiz lik ourz. Wher did ðe ksm from? If ðe wer not born ðer, did God spik ðem ol instantenissli intu biig out ov ster nstigin-nes? Ne! for God wŕks olwez bi organik and uniform lōz; from senterz tu serkxmferensez, from atomz tu masez, from keos tu order, bi definit steps, siriz and degriz.

Enjelz wer not krieded befor men, az iz komonli szpōzd. ðe stōri ov ðe fōl ov enjelz from heven iz pupli simbolikal. Ol enjelz hav bin men or wimen on szm ert ov our matirial univŕs. ðer iz nō form hjer or purer or hōlier ðan ðe human form; nō destini loftier ðan ðe human destini. ðe final end ov kriefjon iz a heven ov enjelz. If ðāt kud hav bin atend in ðe beginig bi a spituŕal kriefjon alen, whot wer ðe us ov a fizikal lij wið ol its imperfekjonz?—ov a res ov men wið ol ðer szferingz?

ðe inferens from ðis iz, ðat ðe fizikal univŕs iz ðe nesesari, ferst-krieded and sterli indestrēktibel basis ov ðe spituŕal; an inferens pregnant wið filosofikal and tiolojikāl truθ.

ðe old dispensejon tigez ðat ðe natuŕal bodi,

after havin bin rezolv'd intu its orijinal gasiss elements, wil bi sædenli ri-kompezd and den genjd in de twigklij ov an ſ intu a ſpiritual bodi. A natural ſinj transformd intu a ſpiritual ſinj! Dis dogma, s̄ revoltin tu rizon, sjens, komon sens and a tru konsepfon ov divjn lōz, iz bljndli aksepted in de Kristian Ēsrg, bekōz it simz tu bi tōt in de leter ov de Bijbel.

M̄r raſionali and filoſofikali, Swedenborg, from aktjāl obzerveſon, aſermz dat de natjral and ſpiritual bodiz *kō-ekzist* from b̄rt; dat deſ ok̄rz when đ̄r union iz s̄nderd; dat de rez̄rekſon from de ded iz de ekstrikeſon ov de ſpiritual bodi from de natjral, whiq ok̄rz j̄st after deſ. Deſ, de rez̄rekſon, de j̄sjment, de end ov de w̄rld, de ſekond k̄m̄in ov de Lord, ol reſiv far m̄r raſonal interpreteſonz in de nū đ̄an wer given đ̄em in de øld ſioloji. Swedenborg'z iz indid de apoſiōsis ov truſt, elevet̄in it from ſenſuſs interpreteſonz tu ſpiritual ljf —tu diviniti.

De ſel, đ̄erf̄er, whiq kan never ekzist or bi manifested for a m̄ment widout a ſpiritual bodi, haz on erſ an adiſonal and temporari k̄ver̄in, đ̄ru whiq it iz br̄t for a whj̄l intu ſenſibel komunik̄eſon wid de objekts ov de natjral w̄rld. It renounsez dis eks-

ternal garment at deð, never tu rezum it, for ol ðe kondiſonƷ ov its biig and ov its hapines ar ampli prøvided in a ſpiritual wørld.

Wi ar, ðerfer, liviig ol ðe tīm in our ſpiritual bodiz. Everi ðot, emørſon and ſenſeſon iz a kondiſon or ſtet ov ðæt ſpiritual bodi, olðe wi nou refer ðem tu ðe natuƷal. It iz tru our ſpiritual bodiz ðat wi ar brøt intu kontakt wið ſpirits, wið hevenli or infernal pouerz. Our afekſonƷ and ðots komu-niket, olðe wi ar not konſƷs ov it, wið ðe ſfirz ov afekſon and ðot whiig ekziſt in ðe ſpiritual wørld. Our ſpiritual bodi iz olredi an ŷnkonſƷs, invizibel member ov sƷm səsjeti in heven or hel. It iz indid kontinuali muvin or ġenjiig its ples in ðe ſpiritual wørld, akordiig tu our intirior ġenjeƷ ov ðot and afekſon, ov kondƷkt and līf. Our ſpiritual ſenſez ar ordinarili kløzd duriig our eƷtli səsƷrƷn, and wi ar ŷnkonſƷs ov ðis intirior or dƷbel līf. At deð our natuƷal ſenſez ar kløzd or periſ, and wi enter konſƷsli intu ðe ſenſez ov ðe ſpiritual bodi and Ʒpon ðe purli ſpiritual līf; or raðer ðe ſpiritual ſenſez (priviſsli kløzd) ar ðen øpend.

It iz bekøƷ our natuƷal and ſpiritual bodiz ekziſt wƷn wiðin ðe Ʒæter, ðat our ſpiritual ſenſez mƷ bi øpend intu ðe ſpiritual wørld, and wi mƷ ſi, hir,

and konvers wið spirits and enjelz whil stil liviŋ on ðe eart̃. His fakt not  nli renderz ðe stet ov Swedenborg klir tu ðe m nd, b t it eksplenz s m ov ðe m st mistiriss az wel az m st b tiful p rsonz ov ðe Skript r.  e apirans ov enjelz tu men, ðe vizonz ov ð  profets, ðe w nderz ov ðe Apokalips, ðe transfigureson ov Kr st and meni   er misteriz, ar br t wi in ðe r nj ov intelijent komprehenson, and fet ilumind bi rizon iz n  longer bl nd.  e objeksonz ov ðe skeptik ar remu d and ðe douts ov ðe Kristian ar disipeted.

N  spiritual bi n ever did or kan as m a matirial form and apir tu men. Iven God kud not as m a fizikal form eksept bi ðe organik pr sesez ov konsepson, bert and gr  t. On ðe   er hand, n  man ever did or kan penetret wi  ðe matirial sensez intu a spiritual sf r. Spiritual objekts kan  nli bi sin bi ðe spiritual  . Spiritual soundz kan  nli bi herd bi ðe spiritual  r.  e k -ekzistens ov t   kjndz ov sensez, w n ov wh   iz ordinarili kl  d b t wh   m  bi  pend at ðe div n ple ur, iz ðe  nli ra onal ground  pon wh   a komunike on betwin heven and eart̃ kan bi eksplend. Ignorans ov ðe k -ekzistens ov ðe nat ral and spiritual bodiz, wi   er sepatet sf r  ov persepson, iz ðe men k   ov ðe pre-

velig darknes and skeptisizm about spiritujal tingz.

Dyrig our ert-lif wi sim tu ourselvz tu si, hir and fil onli from fizikal koez. Wi luk dounward and outward entjrli. Wi né nsting konfessli ov our intirior, spiritujal lijf. Netur standz befor us az a vast, kräftig, ineksorabel rialiti ; heven flöts afar of az a jadø or a drim. De spiritujal iz unherd, unsin, unkomprehended : prezent tu us onli in de pikturez ov hør, de whisperinz ov fæt, and de intujsonz ov luv !

At det de windøz ov our natural hous ar ol fæt ; de rumz ar ol empti. De tenement iz dezerted, silent, dark, usles ; abandond tu de ravøjez ov tøm and de elements. De windøz ov our spiritujal hous den øpen out spon de bytiz and gløriz ov de spiritujal wørld. De rumz ar radiant wið eternal ljt ; de holz ar ekøig wið selestial muzik ; de portalz ar øverargt wið immortal flouerz. Wi ar ðensfört ded tu netur ; and our frendz, pur prizonerz in tøm and spes, si us nø mør.

Hou wønderful ! hou bytiful it iz ! ðat bæt kjndz ov sensez, de spiritujal and de natural, kan bi. kept simøltenissli øpen, and ðat a man kan luk out from hiz dæbel iz intu bæt wørldz ; hir from hiz dæbel irz de muzik ov iq, and konvørs wøn møment wið enjelz and de nekst wið men !

Sæg woz ðe stet ov Swedenborg.

Sæg woz ðe stet ov ðe profets and aposelz and ov ol men hu hav komuniketed wðibli and vizibli wið ðe spiritual wørld. ðe posibiliti ov sæg a statment iz letent in everi human sæl. ðe probabiliti ov its repetifon dependz spon ðe nidz ov ðe Cærç and ðe spiritual development ov ðe res.

ðe spiritual bodi whiq livz in ðe natural bodi me or me not bi a perfekt imej and ljknes ov its material kærving. Sæmtimz it iz veri dissimilar, sœ ðat ðe fes ov ðe eksternal man iz snljc ðe fes ov hiz indwelinq spirit. ðe rizon ov ðis iz, ðat our natural bodiz ar derjvd from our perents and ber ðe imprint ov meni hereditari fœrsez. ðe belonq tu ðe fikst fmgz ov natyr and ar œnli genjabel wiðin serten limits. Bœt our spiritual bodiz ar mœlded bj our œn apœprieson ov ðe gudnes and truœ whiq Divjn Providens fœrnifœz for our spiritual sœstenans. Az wi sæbdq our hereditari ivilz and advans in rejenerefion, our spiritual formz bekœm mœr and mœr bœtful.

ðœs a paar krityr, kruked and blird and bljted in bodi, bœt lævin God and ðe nebœr sinsirli, mœ pozes a spiritual form ov ekskwizit prœpœrfonz and bœti. On ðe œðer hand ðe mœst ençantinq fes and figyr in ðe wørld mœ konsil a spiritual bodi ov

hidijs ɛglines—an ɛglines okegond bi prijd, fols-hud, avaris or de suprim lɔv ov self.

De spiritual bodi haz, however, a konsiderabel influens in mœldig de natural bodi tu its ɛn lijkes. If our natural lijf wer indefinitli prœlongd, it wud probabli efekt dis in ɔl kesez. De fiturz ov ɔld pipel revil der spiritual histori. Whot switnes and sereniti in sɛm fesez ! whot pingt, selfiſ, aſkſɛs, skouliſ ekspreſonz in ɛderz ! If sin had komited nœ ravejez in de sœl, ɔld pipel wud bi az butiful az infants.

Hou ofen ɔlsœ ar de hœmliest fiturz ennœbeld and butifid bi de switnes and puriti ov a gret and jentel spirit ! Hou ofen ar de fœrest liniaments sensualjzd and darkend bi wiked lœsts and fœls perswezonz, az de njtli fes ov. Ser Lœnsloſt woz markt and mard bi “ de gret and gilty lœv hi bœr de kwinn ! ”

After deſ, durin de prœsesez ov eksplœrefon and jœjment bi whiç de gud and ivil elements in our karakterz ar for ever separated, de spiritual bodi ɛndergœz remarkabel œnjez. In our ffinal spiritual stet tœ fesez ar imposibel. When wi dœ, wi drop de natural fes whiç sœmtjnziz a mask konsiliſ de spiritual fes from de vœ ov ɛderz. Frid from de imperfekſonz ov de natural lijf, and from de limiteſonz ov

tijn and spes, ðe söl develops rapidli. ðe eksternal netur iz dropt or bekəmz kwjesent, and ðe intirior gud or ivil kəmz tu ðe sərfs, and stamps itself inefesabli on ðe øpen kountenans. Swedenborg sez ðat səm personz hi had nøn in ðer ert-lif genjd after ðet beyond ðe posibiliti ov rekognison. ðiz genjez wer outgrots ov ðer jenujn spiritual karakterz.

ðe buti ov ðe spiritual bodiz ov ðez hu ar prinsipeld in mutual lœv, whiq iz ðe lif ov heven, iz ol-tugeðer indeskrjbabel. Swedenborg sez hi so selestial enjelz ov sœg inefabel buti, ðat ðe gretest penter on ert kud not pørtræ ðe þouzandt part ov it. And ðis buti gez on inkrisiŋ perpetuali wið ðe adifonz tu ðer gudnes and truwt, whiq ar ðe sikret sprinŋz ov ol spiritual buti.

If ðe gud bekəm sœ butiful and ðe ivil sœ deformd and hidiəs, hou šal wi nœ our frendz and akwent-ansez hu hav loŋ agœ enterd ðe spiritual wørld? ðe stets ov ðe söl, houeever loŋ past and forgotten, ar tregurd øp in ðe intirior or spiritual memori. When ðiz stets ar rekold, ðe spiritual bodi mœ rezum ðe ekzakt apirans, iven wið ol ðe sœroundinŋz, whiq ekzisted when ðez stets wer ekspirienst on ert. Sœpez a hœzband nuli desist wiŋez tu jðentifi

a long-lost wijf hui haz bekēm an enjel. When de memori ov de wedin-de iz awakend in de wuman'z mjnd, and de stets ov afekjon den ekzisting ar rekold intu aktiviti, de brjd ov hiz erli lēv standz befor him in de veri brjdal-rēbz ji wēr and wið de sēm fes and fiturz tu de minqtest partikularz. Sē eni and everi stet ov a spirit's lijf me bi rekold, revjvd and piktoriali ri-enacted. Diz ar "de Buks" whiq wil bi ēpend at our jājment.

Diz ġenjez, reprezentativ ov intirior stets, ar de ēnli metamorfēsez ðat our spiritujal bodiz ēnderġō. De jdia ðat spirits kan asqm eni form de pliz, ðat de kan apir in eni ēder ðan de human form, ðat de kan desend intu de fizikal wōrld in a matirial bodi, iz a vōlgar superstijon. De spiritujal bodi iz tu de spiritujal wōrld whot de natujral bodi iz tu de natujral wōrld. It iz a rial, definit, indestrēktibel form, kompozēd ov spiritujal sēbstansez whiq kan never bj eni prōses ġet intu de natujral wōrld and mēk itself objektiv tu de natujral sensez.

Ðat spirits sēm tīmz apir at a distans in de spiritujal wōrld az lamz or wulvz or serpents, dependz spon de lōz ov korespondens and de operejon ov sfirz, whiq ar eksplēnd bj de konstitujon ov de spiritujal wōrld itself. Spirits ar not metamorfēzēd

intu ðez kriturz, for ðe apir konstantli tu ðemselvz in ðe human form. Bst ðez kriturz ar presented tu vq az simbolikali reviling ðe spiritual karakter ov ðe personz ðe represent. When it iz sed ðat ðe ivil wæn apird in ðe form ov a serpent or dragon, it iz ment ðat ðez monsterz piktur ferd tu ðe í ðe koræpt sensual prinsipel whiq iz ðe animetiq pouer ov hel. When it iz sed ðat ðe Hæli Spirit desended in ðe form ov a dæv, ðe dæv simpli represents ðe inosens and puriti ov ðe divjn netur.

Whi dæz not ðe spiritual bodi olse dj, bliig kompezd ov organz and tifuz se similar tu ðez ov ðe natural bodi? Bekoz ðe spiritual bodi iz ðe æltimet and besis ov ðe sæl, and ðe sæl iz immortal. Our natural bodiz ar ov temporal us, bekoz berf, græt, and disiplin in ðe læst sfir ar nesesari tu ðe sæl in its ferst evolufonz. In dý tîm ðe sæl mæst ekspand and agiv ðe hjest posibilitiz ov its netur. It ðerfor rizez from its wærn-out and usles natural form, az ðe bæterflj rizez from ðe bodi ov ðe græb-wærm. Dæz ðe bæterflj ever retærn intu ðe bodi ov ðe wærm? ðer ar nœ bakward steps in netur or in ðe sæl.

Ðe spirits and enjelz hu konverst wið Swedenborg wer tægt wið a serten soreful indigneson, ðat

men spon ert, and espesali Kristianz beliving de Wærd ov God, entertend sæg veg and absærd idiaz about de natur ov de sæl and de lijf after det, amountig tu nør idia at ol, and klæzig de mjnd bj sensjuss falasiz agenst de lijt ov truuf. De rejoist dat Swedenborg had bin intromited intu de spiritual sfir, sè dat hi kud tig mankjnd from aktual obzervejion, dat a spirit iz ønli a mør perfekt and bjtiful man, livig in an immortal human form, and enjoiig ol de sensez whic wi hir atríbvt tu de human bodi.

CAPTER III.

OUR SPIRITUAL SENSEZ.

Hi hu sɜpɜzez ðat ðer ar spiritual esensez abstrakted from organik formz, iz starteld bj ðe us ov tɜg termz az bodiz, sensez, sensefɔnz, sɪt, hɪrɪŋ, spɪg, ɛts., in relefɔn tu ðe ɜðer lɪf.

Hou kan ðer bi eni *konfʊs* lɪf, natʊrəl or spiritual, wɪðout *sensefɔn*? Sensefɔn, and persepɜfɔn, whɪç iz ɔnli a mɜr ɪntɪrɪor sensefɔn, ar ðe stɛts ov ðe spirit ɪtsɛlf ɪn ðe akt ov rekɔgnɪzɪŋ ðe ɛkzɪstɛns and kwɔlɪtɪz ov tɪŋz.

Ʊl lɪf flɛz ɪn frɔm abʊv. ɪts formz ar stɛdɪd bj ɔbzɜrvefɔn and reflektɜfɔn, bʊt ðe mɔst bi fɜrst *persɪvd* bj sensefɔn. ðɜrfɜr ɪn ðe spiritual wɜrld, nɪrɪr tu ðe Dɪvɪn Sɜrs ov Ʊl tɪŋz, wɪ hav lɪf ɪn grɛtɜr fulnes, and sensefɔn ɪn grɛtɜr perfɛkɜfɔn.

Sensefɔn iz ɛfɛktɛd bj kontakt or a veri nɪr aprɔç tu ɪt. Ʊl sensefɔn iz tɜg. ɪt iz tɜg whɪç brɪŋz ɜs ɪntu relefɔn wɪð a ʊnɪvɜrs ɔʊtsɪd ov ɔʊrsɛlvz. Wɪ tɜg ðe fɪzɪkəl ɔbjɛkts abʊt ɜs wɪð ðɛlɪkɛt nɜrv-sɛlz fɪdd ɪn soft and plɪənt tɪfʊz. Wɪ tɜg ðe flɔʊɜrɜz frʊm an arɜməl atməsfɪr whɪç sɜrkʊləts around ðɛm az

our ɔn gret atmosfir envelops our gleb. Eru de midizm ov an ɛnduletij ɛr, brekiŋ in deliket wevz spon our ɔditori nervz, wi tɛq de mɪti organ az it briɔz in muzik, and de distant kloudz az de smɪt in tɛnder. Eru de infinitesimal vɪbrejsnz ov a lumins itɛr, wi tɛq de mounɛn-tops and de starz and de sɛn.

Eru similar and korespondiŋ atmosfirz and midia, kompeɔzd ov spiriɔual sɛbstanseɪ, our spiriɔual senseɪ kɛm intu kontakt wiɔ de spiriɔual wɛrld. Wi tɛq or komyniket wiɔ iŋ ɛder in our tɔts and afekjsnz, wiɔ spiriɔual objekts around ɛs, wiɔ hevɛnli sɛsjetiz nɪr or remɛt, and wiɔ God Himself. Wɛnderful and bɪtɪful iz de paralelizm or korespondens betwɪn de natɪrɪl and de spiriɔual wɛrldz in ɔl ðɛr formz, fɔrseɪ and fɛnomɛna!

In de spiriɔual wɛrld, az in de natɪrɪl, ðɛr ar tri diskrit degriɪ ov atɛnɪetɛd sɛbstanseɪ, whiŋ resiv and prezɛnt or mek objektiɪv de insɪkseɪ ov divɪn lɔv and wizdom intu krieted formz. De ɔra iz de midizm ov hit, de iðɛr de midizm ov liŋt, and de *atmosfir* de midizm ov mɛjsɔn and sound.

De ɔra ov de spiriɔual wɛrld kontɛnz de divɪn lɔv in its buɪzɔm, whiŋ iz manifested az spiriɔual hit. De itɛr ov de spiriɔual wɛrld iz a sekred garment

ov ljt manifestiŋ ðe divjn wizdom sɔ far az it kan bi manifested tu ðe spiritual j. ðiz fɔrseɪ rediet from ðe Sɛn ov ðe spiritual wɔrld, whiç apirz befer ðe fes ov spirits and enjelz similar tu our sɛn, bɔt far brjter ; and dát sɛn iz ðe ferst and sentral prɛsidin, outberst and objektiv embodiment ov ðe Divjn Ljif. ðe atmosfir ov ðe spiritual wɔrld iz a vast aɪriəl ɔfsan ljk ourz, berin in its buɔzom ðe hjɛr and mɔr sɛtəl spiritual fɔrseɪ. It resivz, absorbz and reflektz ðe divjn hit and ljt, and temperz ðem tu ðe stet ov ðe spirits and enjelz hu liv and muv in it.

ðe organik formz ov bɛst wɔrldz ar similar and ekzist in diferent siriz and degriz. ðer ar solidz and likwidz and gasez and aɾəmaz, and probabli modifikeɪsɔnz ov spiritual sɛbstans stil mɔr sɛtəl and mistirjɛs. Tu brin ɛs intu kontakt wið ɔl ðiz tɪŋz—ðis kozmos whiç revjlz tu ɛs ðe glɔri ov God, diferent sensez ar rekwjrd, and diferent organz, truu whiç ðe veriɪŋ senseɪsɔnz me bi manifested. Hens ðe j, ðe ir, ðe nɔz, ðe mouθ and ðe skin, wið ɔl ðer buɔtɪfʊl organik formz—formz az nesesari in ðe spiritual az in ðe natural wɔrld.

ðe spiritual bodi haz, ðerfɔr, its spiritual sensez ; its sɪt and hiriŋ, its smel, its test, its tɛç.

It iz veri difikɔlt for personz trend in ðe ɔld ti-

oloji tu beliv ðe ar ded, after ðe hav past permanentli out ov ðe natqral intu ðe spiritqal wørld. ðe find ðemselvz men az befør, in form and stræk-tur, in fænkfonz, pafonz and opinionz. ðe ar sårounded bj a vizibel qnivers bilt sp ov formz similar tu ðez wið whiq ðe ar olredi familiar. Tounz and sitiz touer spon ðe hil-tops or glim bj ðe si ; ðe rød miånderz in ðe medø ; ðe river ripelz in ðe vali ; ðe berdz sij in ðe er ; ðe floks brouz in ðe fild ; ðe mountenz lift ðer azur piramidz tu ðe skj ; and a gret sår sijnz serinli øver øl.

ðe ny-kårmer from ðe ert, ekspekting tu find himself a "disembodid spirit," gezez around in mqt astonifment. Hi kwestionz himself, intu whot sårer strenj and butiful fizikal wørld, and bj whot mirakel, hi haz bin transported. ðen sårn dirli-løvd wørn aprøgez, sårn frend lonj lost, lonj følded from hiz vizon in ðe ljt ov heven, and præsids tu instrøkt him about ðe diferensez betwin ðe spiritqal and ðe natqral wørld, whiq sårderlj ðe aperent rezemblans, and ðæs tu lift ðe vel ov darknes from hiz spiritqal sjt.

Whot gud spirits and enjelz dør for men nyli desist, Swedenborg bj divjn permifon haz dørn for ðe Cårq and ðe wørld. Tu ðez at list hu aksept from

hiz illumined pejez de filosofi ov heven, de Wörd ov God iz nō longer a sild buk. Deť iz nō longer a lip in de dark, nor de rezrekfjon afar of, nor de spiritũal wörld a drim!

De diferensez betwin de spiritũal and de natural wörld fle from de diferens whiq ekzists betwin de sēnz, whiq ar der respektiv senterz, and whiq, iq in its ȳn sfir, kriets, illuminz and animets ȳl around it.

De natural sēn iz sēpezd tu konten mater in a stet ov konstant and intens ignifon; whens der ar emanefonz ov hit and ljt. De sēn ov de spiritũal wörld iz *ljf* itself, de ferst prēsidiŋ from de Divjn Esens; and its emanefonz ar lēv and wizdom. De natural wörld woz not kold intu biŋ bi de breť ov God, and set aľet wiť independent fōrsez and kwolitiz, sterli diverst from de spiritũal sfirz: On de kontrari, it iz krieted from mōment tu mōment bi de infleŋ ljt ov de spiritũal wörld. De spiritũal sēn flez intu de natural sēn bi korespondens, and animets it az de sēl animets de bodi. De lēv ov de spiritũal sfir bekēmz de hit ov de natural; de wizdom ov de spiritũal bekēmz de ljt ov de natural; de organik formz ov de spiritũal bekēm de organiziŋ, ljt-giviŋ fōrsez ov de natural.

Our natural filosoferz and astronomerz sirisli

kalkulet hou loy de lijt and hit ov de natural wörld wil last! De estimet de tijm in whiq de wil bi ek-zoosted bi redieson from de solar sörfes. De pre-dikt a far-of piriod when de sön wil grø kold and dark, and de planetari sistem perij in de frøzen abisez ov an eternal njt. Blind liderz ov de blind!

De natural sön ekzists and iz fed bi de perpetual infløks ov de spiritual sön intu its inmost resesez. Its hit and lijt wil endyr sø loy az de løy and wiz-dom ov God, fløij tru a spiritual sön, kontinuy tu kriet and sæsten de univær. De ert iz establist dat it kan never bi mævd. De fizikal univær iz de kø-ekzistinj and indestrøktibel basis ov de spiritual. It iz de futstul ov de Lord.

His vuy ov de konekjsøn betwin spirit and mater bi infløks and korespondens, startinj from tū kø-ek-zistinj solar senterz, and dens pervødij everi form and atom ov bæt de natural and spiritual wörldz, iz alij remarkabel for its grandor and its simplisiti, de tū esenjalz ov a universal truuf. It iz de pivotal point around whiq wil revolv a ny and perfekt filos-offi, dat sal mæk mør muzik in de human mjnd dan de febeld muzik ov de sfirz.

Hit and lijt ar primari førsez from whiq ol 3derz ar derjyd. Everi sæbstans haz form and propertiz

determind bi its relefonz tu hit and ljt. Se everi spiritual form or idia haz relefzon tu lrv and wizdom, or whot iz sinoniməs, tu gudnes and truuf, whiq ar de hit and ljt ov de spiritual wørld. Dis dualiti ov relefzon iz universal. Everi fōt in de Wōrd ov God haz a spesifik relefzon tu gudnes and truuf, or tu de wíl and ųnderstandiņ, whiq iz sām tĩmz bũtĩfuli ųnfolded bi Swedenborg.

In dis wørld wi ųnli persiv hit az hit, ljt az ljt. Wi hav an intuitiv persepfon dat spiritual hit haz sām relefzon tu lrv, and dat spiritual ljt iz in sām we analogəs tu wizdom. Bst wi hav not graspt de idia whiq Swedenborg oferz ųs, dat lrv and wizdom ar spiritual sũbstansez and pouerz aktiņ ųpon de sōl az hit and ljt akt ųpon de bodi. In de ųder lĩf wi ųal hav de sēm sensefjon ov hit and ljt whiq wi hav hir; bst in adifjon and bi minz ov intĩrior fakũltiz, nou fōt bst whiq wíl den bi ųpen, wi ųal persiv de simũltanĩss infleĩņ ov lrv intu de wíl and ov fōt intu de ųnderstandiņ.

Hou kan it bi med komprehensibel tu de natũral mĩnd dat de ljt ov de spiritual wørld iz aktũali wizdom, inteliĩens, fōt?

Swedenborg sez :

“Dat de ljt ov heven haz in it inteliĩens and wiz-

dom, and dat it iz de inteliens ov truuf and de wizzardom ov gud from de Lord, whiq apirz az ljt befør de jz ov de enjelz, haz bin given mi tu né bi livin eksperiens. F hav bin eleveted intu dat ljt, whiq gliterd lik de ljt redietin from diamondz, and whilst i woz kept in it, i simd tu myself tu bi wiððron from korperial jðiaz and tu bi led intu spiritual jðiaz."

Agen hi sez :

"De mør intelijent de enjelz ar, in sər mæg de greter and brijer ljt ar de. De diferensez ov ljt in heven ar az meni az ar de anjelic səsjetiz whiq konstitut heven—ye, az meni az ar de enjelz in ig səsjeti."

In de natural wørld ol men enjoi de sem ljt and si de sem objekts—bekøz de emanefonz from our sən ar matirial. In de spiritual wørld dat semnes ov vizon iz imposibel, bekøz spirits difer in de resepsjon ov de divjn lsv and wizzardom whiq aløn in dat sfir prødys de fenomena ov hit and ljt. Everi spirit filz and siz bi de hit and ljt whiq hi haz aproprieted from de spiritual sən. De ljt about him kəmz from wiðin him, and de objekts hi siz revil or ekspres tu him de divjn lsv and wizzardom, az de apir from hiz ən spejal standpoint and fruu himself az de midizm. Dis iz de sikret ov de gret fakt,

ðat everi spirit kriets hiz ɔn heven or hel, hiz ɔn hous, hiz ɔn eksternal sineri, hiz ɔn sɔʃal lɪf.

If ʊr spirit kud bi kondɔktəd frʊ mɛni spiritual and selestial sfɪrɪz wɜn after anðər, ʊ wud diskʌvər ðat in ɪg sfɪr, a dɪfərənt ɪnflʌks ov ɪdɪəz and pɜrsɜnsɪz tʌk plɛs in ʊr mɪnd. ʌ wud bi ɪntɹɛmɪtəd ɪntʊ stɛts ov ɪntɛlɪjɛns and wɪzdom ɪnɛfəbəl. ʌ ðɛ lɜrnɪŋ ov ʌ ðɛ mɛn in ʊr wɜrld wud bi a trɪfəl tʊ ɪt. ɪt wud nɔt bi wɪzdom əkwɪrd bɪ ʊr ɔn ɛfɔrts, bʊt ɪt wud kɜm ɪnstəntli ɪntʊ ʊr mɪnd wɪð ðɛ lɪt ov ðɛ sfɪr ɪntʊ wɦɪç ʊ ɛntɛrd. ɛnʒɛz ov lɪt in heven ər ɛnʒɛz ov fɔt.

If ðɛ hit ov ʊr lɪf, ðɛ animal hit ov ʊr spirit, if wɪ mɛ ʊz ðɛ tɜrm, dɪd nɔt kɔrɛspɔnd tʊ ðɛ lɪt ɪntʊ wɦɪç ʊ wɜr ɛlɛvɛtəd, ðæt lɪt wud sʊn fɛd əwɛ, and ʌ ðɛ lɪtnɪŋ flʌʃ ov wɪzdom ɪt həd brɔt wud dɪsəpɪr and bi rɛmɛmbɜrd ɔnli əz ən ɪnspɪkəbəl drɪm. Ǝɪs ɔkɜrd tʊ Pɔl, ðɛ əpɔsəl tʊ ðɛ Jɛntɪlz, wɦɛn hɪ wɔz ɛlɛvɛtəd tʊ ðɛ fɜrd heven.

In ðɪs wɜrld, wɦɛr hit and lɪt mɛ bi sɛpərətəd in ə mɛʒʊr, ə ɪvɪl mən mɛ pɔzɛs mɜʃ spiritual nɔləj, and ə ɡʊd mən mɛ lɪv in sɜʃ mɛntəl dɑrknɛs ðat hɪ bɛlɪvz ðɛ ɡrɛtɛst əbsɜrdɪtɪz əz sɪnsɪrli əz ɪf ðɛ wɜr rəʃənəl trʊdɪz. In ðɛ sðər lɪf, wɦɛr ðɛ ɪntɪrɪɔrɪz and ɛkstɪrɪɔrɪz ov ðɛ mɪnd ər mɛd tʊ kɔrɛspɔnd, ðɪs ɪz

rektifd. Wi ænli si and ænderstand fñali whot wi læv; for ljt kœmz from hit, and wizdom kœmz from læv.

Swedenborg haz a butiful ljn whiq ôt tu bi ðe moter ov everi gœrg or asœfieson ov men;

“Ex concordia lux; ex discordia umbra.”

From union ov harts kœmz ljt; from diskord, darknes.

A gœrg or sœsjeti ov men banded tugeðer widout jenuin brœderli læv iz a mjr debetiŋ-sœsjeti, wher diskœfonz prœdys ænli konfuzon and dout. Æe rizon whj sœg butiful ljt and sœg magnifiscent objekts ekzist in everi hevenli sœsjeti iz, ðat ðe memberz ar organjzd on ðe basis ov læv tu God and iq æðer, ðe jenuin sers ov œl spiritual ljt.

Æe atmosfirz ov ljt about ðe hevenli sœsjetiz ar indeskrjbabli butiful. Sœm ov ðem ar ov silveri, sœm ov gœlden hqz. Sœm hav ðe fin ov perlz or djamondz or æðer preßs stœnz. Sœm apir tu bi kompezd ov brilliant infinitesimal flouerz; sœm ov ðe minytest renbœz wœnderfuli wœven tugeðer; and æðerz ov ðe mjkroskopik fesez ov infants and gersbz. Æe ljt ov our wœrld iz fibel and dim in komparison wid ðe flemjg splendorz ov ðœz hevenli sœsjetiz in whiq ðe læv ov God iz ðe hit ðat animets

and de wizzard ov God iz de ljt dat sroundz dem.

De apirans ov a ljt or a gret ljt iz indikativ ov de reveleson ov truuf. Mozes woz kold tu hiz task bj de ljt ov de bærniņ buf. De divjn wíl woz revild tu de hj'prist ov de Juuz bj de mirakul's veriegesonz ov ljt in de pres's stonz whig gliterd spon hiz buuzom. De wij men ov de l'et wer led tu de infant Sevier bj de ljt ov a star. Pol woz s'mond tu hiz beter mison bj a gret ljt dat jon on hiz we. For a lon tjm befør Swedenborg's spiritual sjt woz s'pend hi woz vizited bj w'nderful and b'utiful ljt's s'iniņ around him, gliteriņ profesiz ov de hevenli truufz about tu bi komuniketed tru him tu de E'rg and de w'rl'd.

Yes, spiritual ljt iz truuf; and our spiritual jz ar de organz whig resiv it for de s'el's kontempleson and deljt. De manifesteson dependz spon de stet ov de organ. Der iz a spiritual bl'ndnes az wel az a natural bl'ndnes—an inability tu disern spiritual truuf, n' mater hou b'utifuli or f'ersibli presented. Spiritual truuf kanot bi sin bj de karnal f; dat iz, bj men hu ar imerst in de l'v ov self and de w'rl'd, hu ar bizid wid de p's'ut ov m'ni, p'egur, p'ouer, f'ason, or pri-eminens, and hu luk tu de eksternal formz ov t'ingz insted ov tu de int'ior lijf.

Our spiritual bodiz, whiq ar de perfekt formz ov men and wimen, hav harts whiq bit, lɔŋz whiq respjɔ, tɔŋz dat spik and irz dat hir.

“ And i herd a vois from heven az de vois ov meni woterz, and az de vois ov a gret fɔnder ; and i herd de vois ov harperz harpiŋ wið ðer harps ; and ðe saŋ az it wer a nɔ sog befɔr de frɔn.”

De voisez ov enjelz ar deskrijbd bi Swedenborg az biig indeskrjbabli swit and bɔtiful. Hi sɔ a hard-harted spirit hu involɔntarili wept spon hiriŋ an enjel’z vois, for hi sed dat it simd tu him dat lɔv itself woz spikiŋ. On de kontrari, de voisez ov ivil spirits ar harf and diskordant, and ðer intergenj ov jdiar sɔmtjmz soundz at a distans lik welij and de nafiŋ ov tɔt.

De songz ov enjelz, individuali and in kwjrz, konstitut wɔn ov de gretest enjoiments ov de 8der lijf. Imajin a siti in heven, everi hous ov whiq iz a pales, and huaz arkitektural glɔriz ar beðd in de pɔrpel splendorz ov a selestial morn. Everi windɔ iz frɔn ɔpen tu grit de spiritual sɔn whiq iz reprezentativ ov de Lord. Rouzandz ov bɔtiful and hapi spirits prezɔnt ðemselvz tu vɔ, klad az de enjelz ar, and ɔl voisez join in siŋiŋ a morniŋ sog ov prez and joi, ov sɔg divjɔn harmoni dat de hɔl sɔl iz frild and

melted wið deljt. His did Swedenborg si and hir.

Yes, muzik ekzists in heven. It iz indid ðe vois ov heven, bekōz it iz ðe eksternal form or midis̄m fr̄m whiç ðe purest hevenli afeksonz ar eksprest and komuniketed.

Her iz m̄er in spiç ðan ðe komunikeson ov idiaz. H̄at iz b̄st w̄sn-hsf ov ðe fenomenon. H̄diaz in ðe spiritual w̄rld m̄e indid bi komuniketed wiðout spiç. W̄sn spirit k̄m̄iç tu anðer teks on hiz en-tj̄r memori in a m̄oment, n̄ez ol hi n̄ez, t̄içks ol hi t̄içks. H̄e kan rid iç s̄der'z t̄ot wiðout eksgeñjiç an w̄dibel w̄r̄d. Whot ðen iz ðe nesesiti ov spiç? ov sound konved atmosferikali from ðe mout ov w̄sn spirit tu ðe ir ov anðer?

It iz bekōz ðe afeksonz ov ðe spiker ar involvd and s̄nf̄elded in ðe sound ov hiz vois. Her iz a diferens betwin ðe w̄r̄dz and ðe sound. H̄e w̄r̄dz konve ðe sens or idia; ðe sound konvez ðe afekson whiç oriçinated and s̄st̄enz ðe idia. Enjelz kan detekt in ðe sound ov a man'z vois ðe ruliñ l̄svz and p̄asonz ov hiz s̄el, and ðens ðe sikret ki tu hiz h̄el mental and moral nat̄ur.

H̄is iz ðe rizon whiç a t̄iç herd m̄eks a m̄er pouerful impreson ðan ðe sem t̄iç red; whiç oratori and muzik ar m̄er p̄otent ðan ðe div̄̄nest filosofi; and whiç

de pulpit, de bar, de stej, de fersm, ar sɛg mɛti pou-
erz in de wɔrld.

Hir, tu, wi si de nesesiti ov pɒblik wɔrsɪp, in
whɪg divɪn truðz ar presented tu de ɪr bɪ spikɪŋ
and sɪŋɪŋ. His iz kalkulɛd tu eksɪt a sfɪr ov de-
vout afekʃonz whɪg ar insensibli komʊnikɛd from
wɛn tu ansɔr. De sɪlɛnt ridɪŋ ov a riten sermon
iz a pur sɔbstɪtʃt for de magnetik fervor ov de livɪŋ
vois, and de swɪt brɔðerhud ov kɔral mʊzɪk, whɪg
fɪr de hart wɪð relɪʒs sentiment and stimʊlɛt de wɪl
tu de ɔbɪdɪɛnt performans ov relɪʒs dʊtɪz.

De Kristian hu iz not redi tu spik, sɪŋ and pre
wɪð hiz brɔðren, tu fil, ʃɪŋk and akt in a sort ov
kɔral harmoni wɪð de ɟɪldrɛn ov God, kanot pas de
tɹɛsɔld ov heven. Hi wil bi kept in de wɔrld ov
spirɪts ɛntɪl hi iz instrʊktɛd and purɪfɪd, disɪplɪnd
and tɹɛnd tu a sɛkɹɛd komʊnɪon, rid ov hiz selfhud
and hiz selfɪʃnɛs, sɔ ɟat hi iz wɪlɪŋ tu luʒ hiz indi-
vɪdʊal lɪf in de larʒer lɪf ov de bodi and memberz ov
Kɹɪst.

Wi ar not sɔrprɪzd ɟat Swedenborg sez ɟer ar
ɟɔrʒɛz and prɪɟɪŋ and sɛkɹɛd mʊzɪk in heven.
Whot kud bi mɔr rɛʃonɛl? De du not konstɪtʃt
ɔl ov heven indɪd, bʊt de mɔst esɛnsɛl part ov it.
De komʊnɪon ov ʃɔt and afekʃɔn ɟɛs estɛblɪʃt and

fosterd in de relijss sfir ov de söl, iz de tru sikret ov de infinit order, buti, pis and joi, whiq ren perpetuali in de sefal and sivil sfirz, and in ol de eksternal relefsonz ov de hevenli lijf.

Sound iz tu de ir whot sijt iz tu de f. De seven nets ov de muzikal skel korespond tu de seven kšlorz intu whiq a re ov whijt ljt me bi dikompezd, Der iz, indid, a siriz ov wšnderful paralelizmz ršniq tru ol de formz and fšrsez ov netqr. Diz ar simpel repetifonz ſpon diferent plenz or diskrit degriiz ov kriefon, ov de fšndamental loz and prinsipelz ov de divjn lšv and wizdom.

Sijt and hiriq depend ſpon de organik stet ov de f and ir, deiz instruments tru whiq de söl siz and hirz. Šm pipel ar bljnd tu serten kšlorz ; šm ar def tu serten soundz. Der ar, indid, soundz tu hq or tu lš tu bi herd bj our irz. De šm iz nš dout analojikali tru ov kšlorz.

Der iz a spiritual bljndnes in whiq nš re ov trut kan bi disernd ; a spiritual defnes in whiq de vois ov God iz ſnregarded. Der ar spiritual fšts whiq hav never kšm wiđin de renj ov our vizon ; spiritual harmoniz whiq hav never fšlen ſpon our ir. Der ljt about šs, indid, a vast, invizibel, inodibel qnivers ful ov spiritual buti and glšri. Our natqral f

dæz not respond tu ðe ændulefenz ov its iter; our natuṛal ir dæz not kaḡ ðe vjbrefoz ov its er. Wi skersli kredit its ekzistens.

Our spirituaḡ irz, whiq wil bi permanentli øpend at ðeð, me bi øpend whjḡ liviḡ, and ðe voisez ov ønjelz með ødibel. Æe spirituaḡ hiriḡ me bi øpend whjḡst ðe spirituaḡ sjt iz kløzd, and *vjsi versa*. Æe litel ḡjld Samuel herd wið hiz spirituaḡ ir ðe vois ov ðe Lord, whiq did not riḡ ðe hiriḡ ov ðe liseniḡ lji.

When Swedenborg sat in hiz ljbriari konversiḡ wið ønjelz and geziḡ spon hevenli sinz, næfiḡ woz vizibel or ødibel tu frendz hu miḡ hav bin standiḡ bj. Nor did Swedenborg hav eni spesifik konfæsnes ðat hi so and herd wið spirituaḡ organz. Sør tæreli, indid, ðu our natuṛal and spirituaḡ organz korespond and fit intu iḡ æðer, ðat a man wið hiz spirituaḡ sensez øpen simz tu himself tu si and hir everifiḡ, jst az hi ølwez did, wið ðe natuṛal j and ir.

Pøl woz eleveted, hi sez, tu ðe tærd heven, and so and herd tjiḡz whiq wer snterabel; bst sør similar iz our spirituaḡ bodi tu our natuṛal bodi, our spirituaḡ sensez tu our natuṛal sensez, ðe spirituaḡ wørlð in eksternal apirans tu ðe natuṛal wørlð, ðat Pøl woz sørli pæzeld, and dekleṛz ðat wheðer hi woz in

de bodi or out ov de bodi hi kud not tel. Hiz sensefonz teld him dat hi woz in de bodi ; bwt hiz fio-retik fakælti demanded tu n6 hou hi kud bi in de tærd heven wið enjelz and stil reten 6l hiz natural fakæltiz and sensefonz.

Swedenborg alen eksplenz dis and æðer biblikal difikæltiz, bi færnifin a tru sijkoloji, de rezælt, not ov metafizikal spekulefonz, bwt ov de obzervefon and stædi ov man from de spiritual sjd. And whil hi lifts de literal vel whiq konsilz de rial minin ov de Bjbæl, hiz 6n doktrinz on everi sæbjekt ar best and mæst færsibli ilæstreted and konfermd from de pejez ov Skriptur.

De pozejon ov de perfekt human form, mel or fimel, after deð, and ov spiritual sjt and huring, biin konsided, de ekzistens ov de æðer sensez kanot bi denjd. Wi hav smel, test and tæq in de spiritual wærlð. Wi hav spiritual nervz whiq ekzaktili korrespond tu de nervz ov our fizikal bodi. It woz in deæz spiritual nervz, indid, dat 6l our sensefonz ov pen or plegur okærd. When wi drop de natural bodi, de rial man wið 6l hiz organz, emæfonz, fæts, memoriz, sensefonz and posibilitiz, iz simpli widdron or ekstraktet from it tu lid, on a hjer plen, a kontinud and beter lijf.

Sæc iz de rezærekʃon from de ded !

Ɔdorʒ, lik soundz and kælorz, ar reprezentativ ov de spiritual stæts ov deʒ from hum de præsid. Spirits detekt bj de sens ov smel de kwoliti ov apæçig spirits. Swit and deliʃs Ɔdorʒ akæmpani gud spirits az direkt emanæsonz from deʒ spiritual lijf. Heven iz ful ov de æræma ov flouerʒ and ov de bsmi fragrans ov wudʒ and fildz. De sælz ov de ræz, de vjolet, de minionet, and de miriadz ov deʒ çarmig sisterʒ, flæt for ever az helez ov switnes about de personz ov de gud, de pur and de butiful.

De sens ov test iz veri obskur in de spiritual wærlʒ ; indid olmæst næl, olmæst dropt and left behjnd wið deʒ hu enjoi de plegurʒ ov de tebel on eʒt. Deʒ iz næ kukig in heven ; næ gastronomik enjoiments. Utin deʒ simz tu bi rer and litel, a mir seremonial, simbolikal ov spiritual apæprieʃonʒ, az de Lordʒ Sæper iz æpon eʒt. De rizon ov dis iz, dat de spiritual bodi iz not kept in form and lijf lik de natural bodi bj a regular sæpli and west ov inert matirial, bæ bj a kontinual kondenseʃon or konkriʃon ov de inmæst sæbstansez ov de spiritual atmosfirʒ, whiq konkriʃon iz efekted bj an emæʃonal and intelektual apæprieʃon ov de divjn læv and

truif whiq perved ðez atmosfırz. ðe spiritıyal bodiz ov infants grø in heven bj dis prøses.

If eniwrn objekts tu ðis įdia ov ðe kondensefjon or konkriřjon ov invizibel atmosferik sębstansez intı solid formz, wi wil remjnd him ðat it iz ðe veri prøses bj whiq our øn wørld haz bin konstrękted. Our entjř gløb woz gasiřs or atmosferik, ðen ekwiřs and afterward solid. ðe soil wi wøk spon iz a depozit from ðe atmosfır. Our natıral bodiz ar gasez temporarili solidiřđ bj kimikal afinitiz

Ol ðe plezurabel sensefjonz evolvd from ðe tęg, ekzist in heven and in ðe hjest stet ov perfekfjon. ðe deljts whiq flø from ðis mød ov komıniketię ðe afekfjonz ar ølmøst snintelijibel tu s s hu stil ligger in ðe řaderz ov ðe natıral ljf.

ðe sinz ov ðe spirit ar efijđ in mørnful simbolz bj ðe disizez ov ðe bodi and ðe disorderz ov ðe fizikal unıvers. Penful sensefjonz beløę ønli tu ðe natıral wørld, ðe wørld ov spirits and hel. ðer iz nø pen in heven.

“ And God řal wjř awø øl tırz from ðer įz : and ðer řal bi nø mør ðet, nįđer sorø nor krjįę : nįđer řal ðer bi eni mør pen ; for ðe former řjįę ar past awø.”

Fizikal pen kømz from ðe distorted midia intı

whiq de nerv-lif ov de spirit flöz, wheðer a bröken bön, a morbid gröt, an inflemd tifü or a çenjd føyk-fon. Spirituäl pen kəmz from de infleks ov de divjn lif intu perverted, disorderli and ænjeneret spirituäl formz. God flöz fört kontinuali wið løy, wizdom, pis, joi, for ol Hiz kriturz. Æe tærn demselvz awe from Him, and ol Hiz blesingz ar tærnd intu ðer opozits. Løy iz tærnd intu het; de tru intu de fols; hit intu köld; ljt intu darknes; pis intu strif; joi intu sorø; plegur intu pen.

Æe vuz ov Swedenborg about de spirituäl wörld and de spirituäl sensez ar førsibli ilæstrated and konfermd bj de developments ov Mezmerizm and Bjoloji, ol ov whiq hav bin med sins Swedenborg ænfölded de prinsipelz ov sjkoloji, from whiq aløn de kan bi ænderstud. Hi eksplenz in de most satisfaktori maner de fenomena ov fæt-riding, klærvoi-ans, magnetik vizon, magnetik hiring, de transferens ov sensefonz, de indækfon ov fantasi and de influens ov sfirz. Hiz wønderful fenomena, olðe az wel øfentiketed az enifj kan bi, ar stil diskredited bj de fjoeløjanz, metafizifanz and sjentifik men ov de øld skulz, beköz de kan nijder eksplen nor uz ðem. ðæt order ov mjndz whiq wud not and kud not beliv, " ðe wæn røz from de ded," iz not yet ekstingkt.

CAPTER IV.

OUR LANGWEJ HIERAFTER.

Miriadz ov sölz biig given, inhabitiŋ spiritual bodiz whiq si, hir and fil; organjzd intu hevenli sösjetiz; iċ söl ful ov afeksjonz and tōts flōiŋ doun bi intirior wez from ðe divjn sers ov ol lif; sēm metod ov komuniketiŋ ðer jdiāz iz an imperativ nesesiti.

Hens spiċ and rjtiŋ in heven az wel az spon ert.

Ðer iz nō lif widout mōjon, serkulejon, komuni-kejon, interċenj. Ðe sätel kšrents ov hit, liċ, elektrisiti, and ov ašermal and efluviā partikelz ar kontinċuali kšmiŋ and ġōiŋ tu and from everi objekt in ðe matirial univērs bōt ġret and smol. Everiŋ resivz sāmŋiŋ from ol sðer ŋiŋz and ġivz sāmŋiŋ tu ðem. Ðe liċ ov ðe starz vizits not onli ðe planets in ðer majestik swip around ðe sšn, bōt everi lif ðat trembelz in ðe wud and everi pebel ðat liŋ spon ðe sōr. Ðe wiŋ ov ðe bi in ðe garden bits at ðe pales-ġet ov ðe kloud, and ðe dū-drop on ðe flouer hōldz spon its litel miror tu ðe skj.

Sø it iz wið afekjonz and tōts, whiq ar spiritual tingz.

It iz ðe lijf ov heven tu resiv afekjonz and tōts from ðe divjn lōv and wizdom ov ðe Lord, and tu komuniket ðem tu ƿderz. ðis involvz ðe lōv ov God and ov ðe næb̄r, whiq iz ȝl ðe lō and ðe profets.

Afekjon and tōt ar unj̄ted lik sōl and bodi, and korespond tu iȝ ƿder. Everi tōt kontenz an afekjon az its sikret esens and sōl. Everi j̄dia whiq w̄n spirit komunikets tu anƿder, embodiz s̄m̄ting ov hiz emōjonal az wel az hiz intelektual netur. Enjelz kontinȝali yern tu giv ðemselvz awe tu ƿderz.

ưer ar tri gret mōdz ov ekspresjon bj whiq ðe spiritual lijf ov w̄n sōl manifests itself tu ƿderz.

ưe ferst iz bj ðe veriesjonz ov ðe fes and ðe muvments ov ðe bodi. ưiz ġenġez in ðe bodili form ar simbolikal ov ðe afekjonz and tōts whiq prōdus ðem. Whot a wōrld ov minig liz in ðe smjl, ðe froun, ðe tir, ðe lsf, and in ðe nōmberles jesturz ov ðe bodi ! Our persepjon ov ðiz minigz iz veri obskur and fent ; b̄t ðe selestial enjelz hu kan rid a man'z entjr lijf in ðe sound ov hiz vois or ðe s̄ep ov hiz hand, f̄nd ðem a minz ov perfekt komunikesjon. ưe fes ov netur ȝl̄s̄ iz az intelijibel tu ðem az ðe

fes ov man, and tru it God spiks tu dem a langwej ov infinit wizdom and buti.

Dis enebelz us in sum degri tu komprehend Swedenborg's stetment, dat dis med ov ekspresinj idiaz, whig simz tu us a mir pantomim, iz de mest tsre and wonderful metod ov intergenjig fot. Swedenborg sez : " Dis spig az far ekseld vokal spig az de sens ov sijig ekselz dat ov hiri—dat iz, az de sijt ov a sijn kxntri ekselz a verbal deskripsjon ov it."

De ferst men ov our ert konverst wid de enjelz in dis maner. Dis persepjon ov de spiritual minigz involvd in eksternal formz and mersonz haz veriss degriz ov pouer. It iz wsn sijn in de selestial, annder in de spiritual, and a far leer and mer imperfekt fakxlti in de natyral degri. It iz persepjon wid spirits ; intujon wid men ; instigkt wid animalz. It iz de minz wherbj kriturz widout spig komuniket wid ig rder, and sim tu eksersiz bot dat fot and ferfot whig wi askrijb tu rizon.

De bodi in its minutest muvmnts woz wns a perfekt esiji ov de sel and its afeksonz. Lvil haz so far klezd our internal or spiritual formz, and separated de internal from de eksternal, dat litel ov dis korespondens iz felt or rnderstud. Wi stil sam-timz fil dat de j iz mer elokwent dan de tsy ; dat

a smjl or a kis konvez sãmftig whig langweij kud bõt fibli pørtre; ðat aksonz spik louder ðan wørdz; and ðat ðe didz ðæn in ðe bodi ar a pantomjm involvin ðe sikret tĩgz ov our spiritual lijf.

Spig, fæs tu fæs, iz ðe sekond and mœst komon metod ov komuniketin jdiaz in ðe spiritual relm. ðer az hir wi hav ol ðe plegurz ov konversejon, whig iz ðe sãnfin ov sœfal lijf. ðer ar hapi gæderĩgz ov konjinial spirits for rekriesjon and ðe intergenj ov afeksonz and fœts. ðer ar skulz ov instrækjon wher nolej iz imparted wið a fasiliti and a fulnes whig amezez our torpid ẽnderstandĩgz. ðer ar asembliz wher wørdz ov anjelic wizdom fœl from pur lips and ilumin ðe mĩnd wið a hevenli redians. ðer ar çørgez wher ðe Wørd ov God iz ẽnfœldeð wið a bũti and gløri, ov whig ðe human intelekt haz never yet drimð.

Whot langweij, ðen, iz spøken in ðe spiritual wørlð?

Ertli langweij iz konstrøkted bj ðe slø and tidĩs preses ov pasĩg from mouð tu mouð and from jenerejon tu jenerejon, serten soundz whig reprezent tĩgz or stets ov filĩg, ẽntil ðer minĩg bekœmz fikst and permanent. ðiz sløli-akumuleted wørdz, or sinz ov our jdiaz, difer, and hav given rĩz tu diferent

langwejez, akordinj az de resez ov men hav started from diferent senterz ; wer s̄rrounded bj diferent natural objekts and influensez ; and wer ov diferent mental and spiritual konstituʒonz.

At de veri best, de rigest, most k̄opiss and fleksibel langwejez in de w̄rld, b̄t fibli reprezent or brig tu v̄u de pouerz and w̄nderz ov human t̄ot and imajineson.

De langwey ov de spiritual w̄rld iz de langwey ov *idiaz*, and iz d̄erf̄er komon tu ol spirits. De w̄rd uz̄d bj a spirit tu konve hiz idia, kontenz in it innumerabel ʒingz nesesari tu its perfekt reprezenteʒon. When wi uz̄ de w̄rd "mounten," wi hav de vizual imej ov a mounten in de m̄jnd'z ʒ; b̄t dis imej iz not konved bj de sound tu a forener snakwented wiđ our langwej. De w̄rd uz̄d bj a spirit tu konve de idia ov "mounten" tu de m̄jnd, wud involv not onli its form and k̄olor, h̄jt and ʒistans, b̄t de veri k̄ozez ov its formeʒon, de spiritual stats reprezented bj it, and its konekʒon n̄ir and rem̄et, wiđ ol s̄der ʒingz.

Idiaz, whiç apir tu s̄s s̄o simpel, ar inkonsivabli kompleks. De spiritual mikrosk̄op apliđ tu idiaz, az wi apli de natural mikrosk̄op tu fizikal objekts, wil ʒo s̄s đat everi idia, aparentli b̄t w̄sn ʒing, iz

kompezd ov innumerabel 8der jdiaz ; and dat f8rder analisis, insted ov bringj 8s tu 8m definit end, 8nli 8penz bef8r 8s n8 w8rldz ov w8nder.

A spiritual w8rd, 8erf8r, kontenz and reprezents 8ouzandz ov 88ts. 8e inkonsivabel rignes and fulnes ov 88g langweij mek klir whot Swedenborg sez, 8at enjelz kan ekspres m8r in a minit 8an wi kan in an our ; and kan konve in a f8 w8rdz whot it wud tek 8s meni pejez tu ekspres.

Wi hav n8 nemz given tu 8s in heven. N8 matirial w8rd, not iven 8e nemz ov 8brahim, 8zak and Jekob, kan penetret intu 8e spiritual sfirz. Our nem in heven wil reprezent our entj8r spiritual kwoliti. Nemz in 8e Bijbel 8lwez reprezent spiritual kwolitiz. 8e "n8 nem" riten on 8e whjt st8n iz 8e n8 net8r given tu 8s bj 8bidiens tu spiritual trumf. 8e nem inskribd in 8e Lam'z buk ov lijf, iz 8e spiritual inosens ov 8e rejeneret. 8e nem ov 8e bist riten on 8e forhed iz 8e kwoliti ov 8vil inskribd on 8e intirior lijf. 8e nem ov God woz k8ld 8npr8nounsabel bj 8e Juuz, indiketin 8at 8e divjn kwoliti or esens iz inkomprehensibel bj man.

8e w8rdz ov 8is spiritual langweij wer not konstr8kted arbitrarili, or adopted bj komon konsent az fikst sjnz ov anjelic jdiaz. 8e ar krieted instan-

tenissli bi ðe inflæks ov ðe divjn lif intu and tru ðe spiritujal mjnd, and reprezent perfektli ðe afeksjonz and tæts whiq hav kəm doun from widin, tu embodi demselvz in komunikabel soundz widout, and bi ðerbj transmited tu ðe nebər.

Dis spiritujal langwej, or langwej ov jðiaz, iz not ðersfər lernd or tət lik human langwejez, bət it iz organikali implanted in everiwsn. Wi kəm intu konfəs pozejon ov it after ðeð, bi a sponteniəs præs, bekoz wi hav it hir. When wi ar ðingkiŋ intentli tu ourselvz, our spiritujal bodi iz təkikiŋ earnestli in ðe spiritujal langwej, ov whiq wi ar ənkonfəs. If ðe Lord wer tu open ðe dər betwin ðe túu wərldz, and let səm enjel frend luk in spon səs az wi sit in prəfound reveri, our tasit tæts wud kəm tu him az riġ and bütiful wərdz spəken aloud.

Dis langwej haz tri diskrit degriz, and wi kəm intu dát degrī ov it whiq iz əpend in səs bi our lif spon ert. ðe enjelz in ðe ferst heven kanot ənderstand ðe spiġ ov ðe enjelz in ðe sekond heven, nor kan ðəz in ðe sekond heven komprehend ðe selestial spiġ ov ðe tərð heven. Dis dependz spon ðər different degriz ov afeksjon and tət, from səkseisivli mər intirior grzundz, and a korespondiŋ diferens in jðiaz and wərdz. ðe selestial, spiritujal and natujal de-

griz ov lijf difer se fndamentali in de formz ov der afeksonz and tōts, dat iq iz a distinkt wōrld, kozmos or univērs ov its en, widout eni nesesari konfēsnes ov de ekzistens ov eni 8der.

Stil de komyniket; for der iz a stedi strim ov influent lijf ol de we from de Divjn Senter frū ol de sfirz down tu de lōest and last tīnz ov de mineral kingdom in de fizikal wōrld. Nēstīq standz alēn in de univērs. Ol tīnz kōhir, and everi kōz iz tresabel tu de ferst Gret Kōz. Hou it iz dat ol de hevēnz and helz, de wōrld ov spirits and ol de innūmerabel wōrldz ov men, ar held tugeðer in wēn vast gen ov biīq, and gēvernd bj de sem lōz and kontrōld bj wēn Divjn Order, kan enli bi komprehended bj de sistem ov ontoloji given tu 88 frū Swedenborg.

Man hu iz born korporial and sensual, and derfōr widout langwēj, lik a bist, kan asend frū de sēksesiv degriz ov afekson and tōt bj de øpenīq ov de rāsonal, spiritual and selestial fakēltiz, whiq lī fēlded awe in de mistirīss depts ov hiz spiritual biīq. Az hi asendz hi bekōmz kēpabel ov mōr and mōr intīrior tōt and lijf, and ov 8nderstanding de langwēj ov sēksesivli hjer stets.

De *desēnt* ov afekson and tōt from de hjer tu de lōer plēnz iz a veri diferent fenomenon. De spirit

haz left de korperial, sensual sfir behjnd it, haz sist tu fink and fil on de eksternal, rasjonal and natural plen. It finks spirituali in de degri nekt abov de wæn it haz left. It haz resided from our erfli spig, and kanot ripredus a wærd ov it in de nu sfir intu whig it haz rizen. ðe hjer it asendz de mæd it livz behjnd, æntil de selestial enjel standz on de serinest æmits in de ljt ov God, wið fæts, filinz, langwey difering from everitig benid him.

Hou kan a selestial enjel komuniket wið a spiritual enjel or an enjel ov de lær heven komuniket wið a man æpon erf? Bj a desent durig whig de hjer biig livz hiz æn intirior sfirz behjnd him, and enterz intu de sfir ov de lær degri. When a selestial enjel apirz and spiks tu a spiritual enjel, hi desendz tu hiz level, asæmz de form ov hiz afeksjon and fæt whig ekzists in hiz intirior memori, and spiks tu him in hiz æn langwey. Sæ when a spiritual enjel desendz tu a lær degri, hi teks on de mental stets and intirior memori ov dát degri and spiks in a lær and fibler langwey.

Enjelz and spirits, houeever, kanot desend intu de natural degri ov our lijf, sæ az tu si our natural formz and spik tu æs eksternali in our erfli tægz. Whij? Bekæz de hav dropt de natural bodi for

ever. He kan apreg our spiritual bodiz, bi sin bi our spiritual iz and herd bi our spiritual irz. He den spik tu us in our netiv tæg. Hou kan a spirit hu tingks and spiks from de universal langgewej ov jdiaz, adres a man in an erdli langgewej, se dat if a dæzen men ov diferent nasonalitiz wer lisenig, ig wæn wud hir hiz en langgewej spoken? His aperent mister i z izili eksplend.

A man kanot si or hir an enjel or spirit enles hiz spiritual sensez ar open. When a spirit kæmz tu sæg a man, hi teks æpon himself de man's intirior or spiritual memori, and enterz intu everitig de man pozesez az if it wer hîz en. Hiz jdiaz klæd demselvz wið wærdz derjvd from de man's memori, bekæz de spirit haz asumd de spiritual stet ov de man's lijf and nou tingks from hiz standpoint. When hi livz de man, hi forgets everi wærd ov human langgewej, and tingks dat de mesej hi deliverd woz kougt in hiz en spiritual spig.

He Divjn Wizdom, whiq iz de sers ov ol tæot, in pasig tru de mjndz ov de selestial enjels iz fñjtli manifested az de tæot or wizdom ov dat degri ov lijf. He anjelic tæot, pasig doun tu de nekst degri belæ it, bekæmz de spiritual wizdom ov de midel degri. His sleig doun intu de wærlð ov spirits, forn in a gret

mezur ov its buti and pouer, bekəməz ðe fot ov ðat sfir. Pasiŋ lastli intu ðe spiritual-natural form ov man, it iz human fot, rizon, spiġ.—Ðəs ol ŋiġz ar bound tugeðer in a ġolden ġen.

When God wud spik tu man, hiz ġdia ferst teks on ðe formz ov ðe selestial sfir, and iz a komunikəson ʔnderstud ʔnli bi ðe selestial ʔnjelz. Ðe sem ġdia pasiŋ tru ðe spiritual degri teks on a kʔverin or məd ov ekspreŋon pekuliar tu ðat sfir, and iz a reveleson tu a lærer form ov spiritual lif. Ðe sem diviŋ ġdia riġez man ʔpon ert and iz dimli fadəd fərt in səm hēmli frez ov human spiġ.

Ðis fakt, ðat formz ov ekspreŋon ar ġenjd akordinġ tu ðe desent ov ġdiaz from ðe hjer tu ðe lærer degriġz, eksplenz our doktrin ðat ðe Wərd ov God haz miniġ wiðin miniġ, sens wiðin sens, adapted tu ðe diferent degriġz ov lif, and ðat its last and læst sens, our literal Skriptur, nesesarili teks on ðe formz and imperfekŋonz ov human fot and ðe limitesonġ and fibelnes ov human spiġ.

Ðis Wərd ov God iz ðe Mjnd ov God, ðe diviŋ wizdom, wʔn and ðe sem, filiġ ol ðe hevenġ and riġiġ down tu ðe ert.

Ðis iz ðe rizon whj God iz omnifiənt. Hi iz omniprezent, and Hi teks on or asuŋmz ðe stəts ov fot

and filij whig ekzist in ol de sfirz and everi infinitesimal frakjon ov a sfir truout de entjr univers. Hi derfor nœz *everidij*, jst az de enjel nœz de kontents ov de mjnd ov de spirit huz sfir hi aprøgez.

Wi si œnli de leter ov de Divjn Wœrd. Wi kanot lift our jz abœv de fit ov de Divjn Man, whig ar "lj k œntu sijn bras." Wi kanot lift dem tu hiz rjt hand whig grasps "de seven starz;" nor tu hiz jz, whig ar "az a flem ov fir."

His leter ov de Wœrd iz signijfd bj de "kloudz ov heven," for it velz de splendorz ov selestial and spiritujal wizdom, and akomodets de desending ljt tu de natural and iven sensujal stets ov de çildren ov men. When de spiritujal sens ov de Divjn Wœrd iz œpend, when it spijs tu œs in de anjelik langwej, de Lord iz sed tu kœm in de kloudz ov heven (not in de kloudz ov erd) wid pouer and gret glœri, akœmpañid bj Hiz hœli enjels.

Sœç iz de langwej ov God tu man.

De wœrdz ov spirits and enjels reprezent in objektiv formz der afeksjonal and intelektujal lijf. Der formz ov spiç and pouer ov ekspresjon difer, derfor, akordij tu der œn intirior stets. Whilst ol ar wijz and butiful, œm ar far wijer and mœr butiful dan œderz; and de hjest deljt ov der hui hav mœç wiz-

dom iz tu impart it, se far az posibel, tu ðez hu hav les.

Spiritual tɔt, se ful and se simbolik ov emesjonal lif, haz a stron tendensi tu tek on a ritmikal, poetik, and muzikal form. ðe langwey ov enjels iz mer in ðe stijl ov ðe Samz ov David and ov ðe profets, ðan in ðat ov our prez kompozisonz. In sam hevenli sesjetiz, indid, ðer spig iz poetri and ðe sound ov it iz muzik. It iz probabel ðat ðe selz ov poets and muzisanz ar brot intu kontakt wið ðiz harmonik sfirz, and deriv from ðer veri kredelz, bi konjunksjon wið sɛg spirits, ðer konstituional pason for muzik and soj.

Swedenborg sez ðe rizon whi ðe spig ov enjels haz a tendensi tu mezurd kedens and ritmikal terminisonz, iz ðat ðe kan fil and ting in sesjetiz, or ol at wɛns. Wi kan enli sig tuggeder perfektli. If wi had keral tɔts, and keral afeksonz, hou mɛg nirer wi sud bi tu ðe enjels! Hou ðe muzik and tɔt ov heven wud strim fert from our prijet and pɛblik livz!

ðe divizion ov tɔts intu mezurd linz kontenið ðe sem nɛmber ov fit, represents ðe uniti and harmoni ov opinion in whið ðe tingkerz liv; and ðe terminisjon in rimz or similar soundz, represents ðe spiritual

afiniti or liknes ov der afeksonz. His iz de rizon whj muzik iz sëm hevenli afekson strægling for ekspresjon in our hart and livz ; and whj de poet, huz koral fots and filinz rig out tu ol hiz res, iz de gret interpreter ov mankind.

In de spiritual wërld wën sösjeti kan spik tu anðer sösjeti, nø mater hou gret der nömber, az redili and fluentli az man spiks tu man. De ol fil and tingk sø harmonissli dat sëm wën spirit spiks for dem ol ; or, tu put it mör førsibli, de ol spik *tru* him az a pasiv midizm.

Evil spirits olse kan unjt for wiked endz, and meni spik and akt tru wën. His eksplenz de anser given tu de Lord, hu askt de nem ov de evil spirit kontreli de pur meniak :

“ *Mi* nem iz Lijon ; for *wi* ar meni.”

De tærd metod ov komuniketiñ jdiaz in de spiritual wërld iz bj objektiv minz, ov whiq riting iz de tip.

In de ferst metod, bj sinz and jesturz, de söl spiks tru de fes and de høl bodi. Wi si a fent jadø ov it in de wønderful fasiliti wið whiq our eduketed def and døm intergenj jdiaz. In de sekond metod de söl spiks tru de lænz, involvz an jdia in a sound, and pasez it from wën tu anðer. In de tærd it wërks wið de hand or æder minz, givin

de tōt an æltimet and objektiv form and sēp, mēr or les fikst and permanent, dēs transmitiŋ it tu ædērz wiðout de personal prezens ov de tīŋker.

De ferst metod korespondz tu de selestial, de sekond tu de spiritual, and de tērd tu de natūral sfirz ov līf and tōt, ol ov whic ekzist or me ekzist in everi man, spirit or enjel.

Swedenborg sez dat komūnikesjon bj rītiŋ woz provīded bj de Lord for de sek ov a riten Wōrd, dikteted bj Himself, involviŋ ol de misteriz ov Hiz Lōv and Wizdom, tu remen for ever az de fikst sōrs and senter ov līf, pouer and tōt tu de spiritual univērs, and bj diferent sensez, ōpeniŋ out intu de diferent degriz ov būiŋ, akomodeted tu de hjest and lōest formz and kapasitiz ov Hiz entjir kriesjon.

Whot a magnifisent konsepsjon ov de netur and berinŋ ov de Hēli Skriptur !

Betwin de vōkal spiŋ ov spirits and dēr riten komūnikesjonz, dēr iz an intermidiet or piktorial med ov konveīŋ tōt, riali de ferst step tōard rītiŋ. Bj a spiritual prōses, entjirli imposibel in our fizikal sfir, de īdiaz or vizual imejez in de mīnd'z ū ar tērōn outward, or med objektiv in de spiritual atmosferiz, asūmiŋ a fētografik or rādēr a sterioskopik distīŋktnes and būti.

In dis maner everi form letent xpon de kanvas ov de intirior memori me bi ri-awekend tu lijf, and brøt out agen in aperent eksterniiti. Dæss everi akson, event, wærd and tōt ov our livz kan bi prødyst and prezented vizibli befør æs. Spirits bi dis objektiv metod kan olse ilæstret and butif dær tōts, sē az vastli tu enhans de delijt and instræktivnes ov dær konversejonz.

Swedenborg sez on dis sæbjekt:

“Wæns olse sēm spirits diskørst wið mi bi næfing bæt vizual representativz, sæg az flemz ov veris kælørz, luminæs apiransez, kloundz asending and desending, diferent kjndz ov smol houzez and stej-sinz, artikelz ov færnitur, personz verisli klødd and meni æder fignz; ol ov whig wer representativ ov spiritual jdiæz from whig alen dær minig mjt bi næn.”

Sæmtjnz de tōts or wizdom ov enjælz in a suprior heven ar let down tru de mjndz ov dæz in a lær degri, and prezented outwardli tu dem ænder dæz simbolik formz in dær en spiritual atmosfærz. It iz dæss, indid, dat de hæl kriæson iz a grand representativ mirror, a vizibel simbol ov de wizdom and gløri ov God. It woz dæss dat Jon sē in de wærlð ov spirits, intu whig hiz sensez had bin øpend, de

magnifiscent panorsma ov spiritual simbolz konstitutin de Apokalips, and tu whiq Swedenborg haz given ss de ki.

God haz spoken tu man tru de Buk ov Revelasjon, jst az enjelz spik tu iq sder bi minz ov dz vizual reprezentesonz. Apokalips minz de snveliq ov ssmfin whiq iz hiden. De prejekson outwardli ov ssmfin whiq iz konsild intiriorli, iz de sem idia in a spiritual sens. Bst de Buk ov Revelasjon iz nre revelasjon tu ss widout a ki tu de interpreteson ov its simbolz. De miniq ov dz simbolz kan onli bi given ss tru de ejensi ov ssm human mind, divjnl empouerd tu tig dem. Dis iz de sikret ov Swedenborg's ilumineson.

De fakt dat idiaz me bi med objektivli vizibel in de spiritual atmosfirz, iz an important element in de filosofi ov drimin, ov halusinesonz and ov meni kuriss mental fenomena. It iz strikigh ilstreted in ssm ov de mezmerik or bjolojikal eksperiments. In whot iz kold de mezmerik stet, de eksternal sensez sim tu bi parfali aslip or paralizd, whil de spiritual sensez ar parfali opend. De opereter kan den mek de sxbjekt si whatever hi guzez; dat iz, hi kan prejekt de vizual imejez in hiz on mind bi hiz mir wil, so dat de sxbjekt siz dem az eksternal finz.

De kan bi med tu si serpents, houzez on fir, gildren drouniŋ, and veriŝs teribel sinz,—and ðer intens eksjtmēt and involēntari jestikuleŝonz ŝœnmistek-abli ðat ðe konsiv ðem tu bi az rial az ðis outer wœrld iz tu our wekiŋ persepŝonz.

A ruud sistem ov droiŋ and pentiŋ arœz from ðe atempt tu imitet or repit on pargment or œder sœb-stans ðiz vizual imæjez med œpon ðe miŋd bi ðe ob-jekts ov netŋr. ðis piktorial riŋtiŋ presided ðe al-fabet and buks. It korespondz tu ðe piktorial spikiŋ ov ðe spiritual wœrld œlredi deskribd. De Aztek artists ðœs informd ðe Meksikan gœvern-ment ov ðe landiŋ ov ðe Spaniardz, bi sendiŋ forward ruud pentiŋz ov ðer ŝips, horsez, armz, klœðiŋ and banerz, artikelz whiŋ ðe had never sin befor.

Our hjest prodskts in art, in pentiŋ, skœlptŋr, and arkitektŋr, flœ from ðe efort ov ðe human miŋd *tu mek its jdiæz vizibel.*

Bi abrivieŝonz, kondenseŝonz, ets., ov ðis piktorial riŋtiŋ, an alfabet and ŝnali wœrdz wer obtend, repre-sentativ ov ŝiŋz and signifikativ ov our jdiæz. In ðæt spiritual langweŋ intu whiŋ wi ŝal œl konŝœsli kœm after ðeŝ, everi leter, point, jœta and litel kœrv, not œnli reprezents ŝiŋz, stœts, kwolitiz, and afek-

sonz, bæt involvz misteriz ov wízdóm inkomúnikabel tu man huwz tót iz stíl limited bj de fakelz ov tîm and spes.

Der ar rîtingz in heven not prædyst bj de intervenfon ov de hand. Diz ar korespondensez ov de tóts and sun fed awe. Der ríten out or printed ar permanent, and de mekanikal wørk iz dæn wíð sęę seleriti, dat Swedenborg sez de tóts aparentli frę demselvz spon peper.

Hi so de buks and rîtingz in ol de hevenz. In de selestial sfîrz a karakter sęmwhot rezembling de Híbrú and de Arabík iz ызd. In de spiritúal sfîrz it iz męr lík our Ręman alfabet. De vouelz predominet in de selestial hevenz; de konsonants in de spiritúal hevenz.

Hi woz not permitted tu rid dz buks, bæt ęnli tu glans at dem, sę az tu si der jeneral stręktur and karakter. Hi givz az a rizon, dat it iz agenst de lęw ov de divînj order for man, stíl livînj in de natúr-
al wørld, tu bi instrękted bj spirits or ęnjelz. Hi męst derîvj hiz spiritúal lît from de Divînj Węrd, and from der hу ar ętorîjzd tu interpret it. Sę important iz it dat man şud bi prætekted from ol de fantasiz, halusinesfonz, vizibel imejez, involęntari rîtiņ, ęirial voisez, klervoians, and mezmerík eksîtesfonz

bj whig spirits wud impoꝛ demselvz ɔpon him az mesenjerz ov divjn truuf!

Huever douts dat der ar buks and rjtingz in heven mæst olse dout de evidens ov Ezikiel de profet.

Hi sez :

“Nou it kem tu pas dat de hevenz wer ɔpend and j so vizonz ov God.”

Wid hiz spiritʒal sjt deɜ ɔpend intu heven, hi deskribz hiz wønderful eksperiensez, wøn ov whig woz de foløig :

“And when j lukt, behøld ! a hand woz sent ɔntu mi ; and lø ! a røl ov a buk woz derin ;

“And hi spred it befør mi ; and it woz riten widin and widout.”

Søm spiritʒal rjtingz ar kompoꝛd hølli ov nømberz foløig wøn after anðer, ljk wørdz. Dis simz ɔterli inkomprehensibel tu de natʒral man ; bæt sɔg rjtingz konve tu deɜ hui hav de ki ov korespondens, jdiæz whig ar hølli inkomunikabel bj spig. Ol de nømberz in de Bjbøl reprezent spiritʒal stæts and kwolitiz, whig hav bin sɔ klirli ɔnfølded bj Swedenborg, dat wøn hui haz bin blest wid ljt from dat sers kan redili imæjin dat høl volʒmz ov spiritʒal jdiæz mæ bi konved bj nømberz arenjd in serten siriz and orderz.

In disizd stats ov *de* bodi, when *de* orderli konek-
son and infliks ov *de* söl iz parfali interrrepted, wi
frikwentli hav *de* stranjest mental fenomena, whiq
resiv gret ljt from *de* sjkoloji ov Swedenborg. *Æ*
wæns so a remarkabel kes whiq simd tu hav ssm
relejon tu *de* kyriiss fakt steted in *de* fergœing para-
graf. *Æ* pesent, hu woz slœli rekæverig from an
apoplektik strek, woz found tu hav tœtali lost hiz
memori ov wœrdz. When hi began atemptig tu
ekspres hiz jdiæz, hi repited wæn nœmber after
ænœder at konsiderabel lengt, æz if hi woz uzi-
g wœrdz. Hi evidentli fœt æt hi woz klœdig hiz
jdiæz in *de* uziual and proper maner, for hi woz sær-
priizd and indignant æt hiz mini-ig woz not kompre-
hended. Hi kontinud ææs spiki-ig in nœmberz,
never, hœuever, in æær numerikal order, for several
mœnts. Hi woz probabli konekted intiriorli wið
ssm ov ææs spirituiæl sæisetiz whiq spik and ri-ig in
nœmberz.

Æær ær buks and ljtbræriz in heven tu whiq ol æe
literari treziurz spon ær ær absolutli insignifikant.
It iz plezant tu finki æt our mœst çærmig and
ennœblig pleziurz hir ær tu bi kontinud and intensi-
fið hirafter. *Æ* sænz and dœterz ov ært wil pœrsu
æær deljtful vœkeziænz for ever. Everi buk ever

riten spon ert mjt bi riprødust in de spiritual wørld from de imperifabel memoriz ov ðez hu hav red it. Fu, if eni, ov ðem wil aten ðis onor. Hømer haz kontinud tu sin and Sisere tu spik and Bekon tu filosofiz and Adison tu rjt; bæt de wørks whiq gev ðem ðer terestrial sem ar bæt de skriblingz ov gjldhud in komparison wið de leborz ov ðer spiritual lijf, whiq wil çarm de irz and gladen de harts ov ðer anjelic frendz for ever.

In vu ov ol ðiz butiful tinz, hou sili and ven iz de prjd ov lernin, de pomp ov filosofi and de pretenfonz ov sjens, wið whiq wi stræt our litel our on de dark stej ov ðis ertli lijf!

De aperentli gifted, wjz and elokwent hir ar not olwez sè hirafter. De ar sæmtjnz veri stupid, and iven imbesil. Nø wizdom remenz wið a man after deð, eksept ðæt whiq korespondz tu swit and hevenli afekfonz fleiñ from de lèv ov God and de nèbr. Ol els iz evanesent; mir jadø and fantasi. De pur and hømbel ar olwez wjz and brilliant in de lijt ov heven. In ðæt kinðom, de last in ðis wørld ar frikwentli de ferst.

CHAPTER V.

OUR SURROUNDINGS HEREAFTER.

Wid afeksonz der mæst bi sæmting tu læv ; wid idiaz and fots der mæst bi objekts tu investiget. Wid a spiritual bodi, sæbstanfal and rial, der mæst bi ground tu stand spon ; er tu bried ; a wærlð tu si and fil ; æder spirits tu kæm in kontakt wid ; asæfieson and organizefonz arizig from sæg kontakt ; and in fin, an eksternal spiritual univær mæst or les rezembliþ ðe natural univær wi nou liv in.

Wher iz ðis spiritual wærlð ? Hou iz it krieted ? Whot ar its læz and its fenomena ? Whot stupendæs interests revolv around ðe repliz tu ðiz kwestionz ! Whot liþ ðer truuful anserz wud kast spon ðe gret misteriz ov lif and deþ !

Hou singularli aværs iz ðe popular mĩnd, ænder ðe tuiþon ov ðe pasig dispensefon, tu þĩnk ov heven az a rial and sæbstanfal stet ov ekzistens ! Se ðat heven iz a stet ov perpetual prærz and prezez and inefabel blis, and y fĩnd a redi akwiesens ; bæt endevor tu giv it a " lækal habitefon and a nẽm," tu

deskrib it and mæk it kredibel tu our rasjonal fakælti, and ol irz ar def tu æs, ol jz ar bljnd.

De Bijbel itself iz in a mezur a ded leter in de jz ov a sensual and ænfilosofizig jenerejsen. De veri pipel hu beliv it, and lœv it and priç it, kanot rializ dat de Bijbel sez æs dat enjelz and departed spirits ar livig olredi in de human form, siig, filig, lævig, and iven itig az wi du. De forget dat de profets and aposelz hu had glimpsez ov heven, so der mountenz and riverz and siz and fildz, and tempelz and sitiz and animalz, and ol sæç vizibel objekts az mit our sensez hir.

If de se dat ol ðiz tingz ar simbolikal and not rial, whig iz ekwivalent tu seig dat revelejsen iz a kjnd ov drim, whot wil de anser, when wi pres hem tu dem der œn præfest belifs, (in whig, houeever, wi du not konkurr,) dat Inok and Elija and de Lord Jizæs Krijst asended intu heven wið der matirial bodiz? Hou kan fizikal bodiz, sæç az de had æpon erð, ekzist amœg de ænsæstanfal iterz and abstrakt stæts ov de sæl, whig konstitut de ortodoks heven?

De glæriss tingz ov de lijf tu kæm whig Pøl woz œnli permitted tu si and hir, Swedenborg, in de fulnes ov de Lord'z tjm, haz bin komanded tu revil. Whi jud Swedenborg du mœr dan Pøl? Whi jud

Pōl hav sin tīnʒ whīq ðe Profets deʒīrd in ven tu si? Whī sud ðe profets hav disernd ðe misteriz ov God mēr t̄srōli ðan ðe patriarks? Bekōʒ revele-son iz a prōgresiv w̄rk, advansiḡ slōli from ðe perl-whīt glimer ov its dōn tu ðe gōlden blez ov its perfekt dē. Ōl tīnʒ ar not dōn at w̄ns. ðe sid ferst; afterward ðe flouer; ðen ðe frunt! Ebraham, Mōzes, F̄zaia, Jon, Pōl, Swedenborg: iḡ had hiz distīḡkt mīson, an esenʒal part ov ðe hēl, and iḡ kem or woz sent at ðe rīt tīm and in ðe rīt ples.

Everi statment ov Swedenborg about ðe s̄der līf kan bi konfermd from ðe Bībel or derīvd from skriptural statments bī a prōses ov lojikal ind̄sk-son. It iz ðis whīq separets him entīrli from ōl ðe spiritualists ov modern tīmz. Hī iz pri-eminentli ðe Kristian Sier. Hiz fīt ar immuvabli planted s̄pon ðe Wōrd ov God. ðerfōr hiz nem and hiz w̄rks wil grō brīter and brīter in ðe ðe īz ov s̄k-sesiv jenereʒonz, when ōl ðe fōls profets and fōls Krīsts, bōt in ðe Ērḡ and out ov it, hav past intū oblivion.

ðe mīnd ov man, snīlumīnd bī līt from heven, never kud hav invented ðe s̄blīm filosofi bī whīq ðe Swīdiʒ sier haz penetrated sō far intū ðe mistirīss abīsez ov ðe unīvers. ðe snēded imajīnēson ov ðe

naturā mjnd, strēgliŋ tu frem for itself sām jdia or vizibel imej ov heven, rāfez tu de tū ekstrimz, matirializm and fir immatirialiti. Heven iz, from our standpoint, a purli mental stet ov ekzistens, a negeŋon ov sāmfiŋ rial; God iz a Biin wiðout bodi, parts, or paŋonz; de sēl iz a formles and intanjibel iŋer; its lijf hirafter iz wēn ov perpetual sām-siŋiŋ and ēral prer.

De mjnd whiq entertenz dis jdia ov heven iz lijķ de eŋ befēr de kriŋŋon, "wiðout form and void"—a keos, a dark, bewilderiŋ abis. It nidz de vois ov God tu spik lijt intu ekzistens, sē ðat it me ŋiŋķ wjzli and raŋonali.

On de Ȝder ekstrim de naturā mjnd fōlz intu ȝter matirializm. Heven iz lēketed in sām distant star or sēn, or it okupjz

de luisid interspes ov wōrld and wōrld,
 wher never krips a kloud or muvz a wind,
 nor ever fōlz de list whiŋ star ov anō,
 nor ever lēest rēl ov fānder mōnz,
 nor sound ov hyman sorē mounts tu mar
 de sekred, everlastiŋ ksm."

If heven bi ðēs far of in spes, de ask ðemselvz, hou kan eni liviŋ man mount ȝp tu it? hou kan eni wēn retērn from it? hou kan wi nō enifiŋ about

it? Veri pertinent kwestionz if de premis wer tru.

Swedenborg afermz dat de spiritual wörld iz nider material nor immaterial, büt *sabstanfal*; a midiatori form or stet ov ekzistens betwin de abstrakt esens ov spirit and de konkrit formz ov mater. Dis iz de biblikal doktrin, and de gret Swid, standing fetfuli bi it, dedusez from it a sistem ov truuf, whic ferez a nu lit spon sjens, sjikoloji, and fioloji; se pouerful a lit, indid, az tu mek ol tingz nu nder its majik pouer.

De spiritual wörld iz *sabstanfal* and livin.

De lit ov de sun, de glori ov de kloudz, de majesti ov mounten sineri, de wigeri ov wudz and velz, de poetri ov woterz, and de butiz and wnderz ov de mineral, vejetable and animal kingdomz, eksid in de spiritual wörld enifin wi hav ever sin or felt in dis menden sfir. And de ferst impreson ov de null-rizen spirit in de midst ov seg sinz, iz, dat de ar az rial az enifin left behind him on de ert.

Hi beheldz about him whot apirz tu hiz sensez an eksternal and fizikal wörld, onli etirialjzd and butifid beyond deskripson:

An ampler iter, a diviner er,
and fildz invested wid pörpuriel glimz.

Hi wnderz intu whot serin depfs ov de abisez ov

spes hi haz ʔnkonʃʃali penetrated. Hi dʒz not beliv hi iz ded, or hi stil wets for hiz wiŋed enjelz tu apir and kondʒkt him tu hiz imaginari heven.

Hi haz, houeever, enterd a sfir not separated from ourz bi tʃm or spes; a sfir not tu bi riġt bi asending or desending; a sfir intu whiq de lʃt ov netʃr never penetrats, and huiz lʒz and fenomena kan never bi ʔnderstud bi a mʃnd in bondeʃ tu sensʃʊʃs apir-ansez.

And yet dis spiritual wʒrld, whiq iz sʒ similar tu ourz in eksternalz, orijinets in an entʃrli diferent maner and iz gʒvernd bi pekʃliar lʒz. Whot, den, iz de fʌndamental diferens betwin de spiritual wʒrld and de wʒrld ov netʃr?

De natural wʒrld, or rʌder de fizikal univʒrs, iz fikst and permanent, biig de last and lʒest sfir ov de divʃn emanʃʌnz. It iz ʃterli ded in itself, bʒt iz plastik tu de infleig and organʃzig fʒrsez ov de spiritual sfir. It iz, derfʒr, de besis, de futstul, de sid-fild, de bert-ples ov ʌl tʃnz. De spiritual gʒrʒ and ekspandz wiðin de natural, lʃk de ġik wiðin de eg, lʃk de bʒterʃʃi wiðin de wʒrm, ʒntil it bʒrsts its bondz, and rʃzez tu its rial and beter lʃf.

De fizikal kozmos haz an *eksterniiti* independent ov de sʒlz dat liv ʒpon it, enkest in der natural

bodiz. Wæn sæn sijn æpon ðl alijk. ðe ren descendz æpon ðe ivil and ðe gud. Deljt and darknes kæn inveriabli tu hæf ðe wærlð at wæns. ðe wil dernes dæz not blossom for our prærz ; ðe flouერz du not peris at our krijmz. Tjrmz and spesez, kruel and ineksorabel æz ðæt, stand betwijn æs and our hæps, our lojngz and our lævz.

In ðe spiritual wærlð it iz diferent. ðæt sfir haz nœ eksterniiti independent ov ðe sælz inhabitiŋ it. ðæt wærlð iz mœmentarili krieted bj ðe inflæks ov ðe divjn lijf fræm ðe spirits or enjelz hu liv ðer ; and its spiritual formz and fenomena represent outwardli in ever-siftiŋ panorasma ðe kwolitiz and mœsonz ov ðe sæl itself.

Disekt ðis statment and vj ðe konstituent jðiaz sepatetli, for ðe ær ðe foundeson-stœnz ov ðe Swedenborjian filosofi.

ðe spiritual wærlð haz nœ eksterniiti independent ov ðe mjnd.

It haz a transcendentli bjtiful eksterniiti hœlli dependent æpon ðe mjnd.

ðæt eksterniiti represents ðe mjnd ; iz ðe mjnd simboljzd or mirord in objektiv spiritual formz.

Tek æwe ðe enjelz and heven wud vanisf.

Tek æwe God and æl wud vanisf ; for everitiŋ livz,

muvz and haz its bliig from a kontinuus inflæks ov ðe divjn lijf.

Ðe spiritual wørld iz krieted mōmentarili and genjez mōmentarili bj and tru ðe genjez ov afeksonz and tōts in ðe inhabitants. It genjez az ðe sineri ov a drim genjez in korespondens wið ðe genjez ov stet okærii in ðe bren ov ðe drimer.

Heven and hel ar, ðerfor, in ðe last analisis, stets ov ðe sæl or spirit ov man. "Ðe kinðom ov heven iz wiðin u" iz ðe gret spiritual truuf anounst bj ðe Wørð ov God; and ðe kinðom ov heven *without* ðe spirit korespondz in its minytest partikularz tu ðe kinðom ov heven *wiðin* him.

"Heven," sed an æld Iyglif divjn, "iz a stet ferst and a ples afterward." Swedenborg sez ðat ðe ples iz krieted bj ðe stet, genjez instantenissli wið it, and iz ɔltugeðer dependent æpon it.

It simz, at ferst vq, a strenj jdia ðat ðe objekts æsroundiij spirits and enjelz ar krieted from mōment tu mōment bj ðe inflæks ov ðe divjn kristiv sfir tru ðe afeksonz and tōts ov ðe inhabitants. Ðat eksternal objekts sud, in sœm maner, represent or simboliz afeksonz and tōts iz kredibel, and komendz itself tu our æstetik sens az bytiful and iven tru. Bœt ðat ðe ar *kœzd* or *krieted* bj afeksonz and

foets, dat ðe apir, genj and disapir wið ðem, iz ekstraordinari tu ðe mjnd whiq stil tijnks from ðe sensuss apirans ov ðe natural lif.

Strenj az it simz, houeever, iz it not ðe simpel stetment ov ðe lō bj whiq ol krieson iz efekted—ðe lō bj whiq ðe sæblijm panorsma ov ðe univērs woz prōjektēd from ðe Divjn Mjnd? Haz not ðat univērs bin aptli kōld “ðe krieted or ʒnriten Wōrd,” spōken intu ekzistēns bj Hiz wīl, reprezenting in ʒltimet and konkrit formz, bj a sēkred simbolizm, ðe spiritūal lif, ðe infinit lōv and wizdom ov ðe Grēt Arkitekt? Iz not ðe univērs ðe miror in whiq Hi repits Hiz imej?

ðe horizon ov iq spirit or ʒnjel embrēsez ðe litel kozmos in whiq Hiz ʒn imej iz ðʒs repited. God kriets ol ðe hevēns bj flōing intu and tʒru ðe univērsal anjelijk mjnd az a hēl. ðe smōl part or infinitesimal frakson vizibel tu iq spirit, iz determind bj ðe stet ov hiz ʒn afeksonz and foets, whiq resiv and reflekt mōr or les perfektli ðe divjn lōv and ðe divjn wizdom.

Wi mē never ʒnderstand it or eksplen it fōrðer; bōt ðe ʒltimet fakt remēnz, ðat spiritūal fōrsez flōing from wiðin outward, from abōv downward, from wōn sfar tu anōðer, prōjēkt or mek objektiv a vast,

vizibel, tanjibel univɛrs, korespondiŋ tu ðe invizibel, intanjibel univɛrs ov afeksonz and ðots konsild wiðin.

In whot xæter we did God kriet ðe wɛrld? Iz not ðe univɛrs rɔt intu formz korespondiŋ tu ðe arketipal imejez, iðiaz or paternz ekzistiŋ in ðe Divjn Mjnd? Iz it not rizonabel ðat ðe sɛrroundiŋz ov spirits, hu ar imejez and liknesez ov God, sud bi krieded in a fɪnjt maner bi ðe sem lɔ whiç regu-lɛts ðe infinit opɛrɛsonz ov ðe Krieter?

Wi kan si ðe bɛtɪful sɑðɔ ov ðis sem lɔ iven in ðe aksonz ov our mjndz spon ded mater. Whot ar ðe ɟenjez whiç siviljzɔd man haz imprest on ðe fɛs ov nɛtɛr bɛt prɔjeksonz ov hiz ɛn wɪl and ɛnderstandiŋ? Whot ar statɛz and pentiŋz and soŋz and ðe splendorz ov arkitektɛr, bɛt ðe inɛr livz ov ðe artists rɔt out befer ɛs intu vizibel sɛp?

Heven iz sɔ boundles bekɔz ðe varjetiz ov ɡud afeksonz and ðots ar infinit. Heven iz sɔ sɛblɪm and bɛtɪful bekɔz ðe afeksonz and ðots ov ɛnɟɛlz ar sɔ pur and hɔli. Heven iz kontɪnuɑli ɡrɔiŋ in majɛsti, pouer and ɡlɔri, bekɔz ðe afeksonz and ðots ov its inhabitants ar ever ekspandiŋ, and bekɛmiŋ mɔr and mɔr rɛsɛptiv ov ðe divjn lɔv and ðe divjn wɪzdom.

Lē sēl, dērfēr, iz responsibel for its heven or its hel. Its ēn organik strēktur, its ēn emōsjonal and intelektuāl stēt, determin wher and wið hum and hou it šal liv for ever. Nē arbitrari or judisjal de-kri lifts it tu heven or dumz it tu hel. Wi deter-min dē sīnal formz ov our iner univērs ov afeksjon and tōt bī our ēn lijf and kondskt spon ert, and dēz formz ov our spirituāl netur determin our eks-ternal sēroundingz tu eterniti.

Wi hav olredi sīn hou dē karakter ov dē spirit givz buṭi or deformiti tu dē spirituāl bodi, perfeksjon or imperfeksjon, plezur or pen, tu dē spirituāl sensez. Dē intelijens ov dē spirit determinz whot klēding dē spirituāl bodi iz tu wēr.

Klēding in heven? Whj not?

Iz it not sed ov dē enjel hu rēld awē dē stēn from dē sepēlker, "and hiz rement woz whjt az snē?"

Did not dē wimen hu enterd dē sepēlker si an enjel hu woz "klēdd in a log whjt garment?" And dē sier ov Patmos telz sē dat, when a dēr woz ēpend tu him in heven, hi sē on wēn okēzon "seven enjēlz" kēmīg out ov dē tempel, "klēdd in pur and whjt linen, and haviṅ dēr breasts gerded wið gōlden gerdēlz." (*Rev.* 15. 6.)

Let infidelz and rafonalists snir at de stetment dat wi hav bodiz and klēdij and houzez in heven. De Kristian ekspekts tu liv in a spiritual bodi in whig hi wil nē longer si darkli, bēt fes tu fes; hi heps tu bi klad wid de sents in fīn linen and pērpel; hi belivz hi wil bi given wēn ov dez manfonz ov whig der ar sē meni in hiz Fader's hous.

Az de garments ov de enjels korespond tu der spiritual stets, de genj or ar genjd akording tu diz stets. De ar ov diferent stīlz and kēlorz akording tu de rangk and ofis ov de wērerz. De ar ēpek or dēl, or brīt or flēmīg in splendor, iē and ol in tērn akording tu de veriefonz ov der afekfonz and fōts.

Diz garments ar not med wid handz. De ar given bj de Lord, from de tu de, from mōment tu mōment. De kēm tu de enjels az de livz kēm tu de tri, az de kēlorz kēm tu de kloud. Our spiritual bodiz ar ared in būti and glēri, līk de liliz ov de fild, widout toil, widout spinīg, īven widout our fōt.

De houzez in de spiritual wērlde ar not bilt bj manūal lebor, bēt rīz

līk gōlden eksalefonz ov de dōn, in ēbidiens and in korespondens tu de outfleīg spiritual līf ov dez hu dwel in dem.

Hir whot Swedenborg reports :

“Æ hav bin wið ðe enjels in ðer habiteſonz. Æ ar ekzakth lijk our houzez ƿon erſt, bƿt mƿr butiful. Æ konten ȝemberz, droiȝ-rumz and bed-rumz in gret nƿmberz. Æ hav kerts, and ar enkƿmpast biȝ gardenz, flouer-bedz and fildz.”

“Wher ðe enjels liv in sƿsjetiz, ðe habiteſonz ar kontiguƿs, and arenjd in ðe form ov a siti, wið kerts, strits. and skwerz ekzakth lijk ðe sitiz on our erſt. It haz olse bin granted mi tu wƿk tru ðem and tu luk about on ol sjdz. ðis okƿrd tu mi when wið awak, mi intirior sjt biȝ ƿpen at ðe tȝm.

“Æ hav sin palesez in heven se magnifiscent az tu sƿrƿas ol deskripſon. Sƿm wer mƿr splendid ðan ƿderz. Æ insjd woz in kipiȝ wið ðe outsjd. Æ apartments wer ornamented wið sȝ dekoreſonz, ðat ne langweȝ iz adekwet tu ðe deskripſon ov ðem.”

Hevenli afekſonz, wȝ ƿots and gud didz ar ðe matirialz whiȝ determin ðe konstrƿkſon ov ðiz eternal hemz. Wi ar everi ðe biȝ our liȝ hir kontributiȝ sƿmȝiȝ tu our sƿroundiȝz hirafter. Not ƿnli ar our klœdiȝ and houzez ðes krieted, bƿt ðe sineri about ƿs; ðe sƿn in our skj, ðe kloudz ƿver our hedz; ðe mountenz or velz afar of; ðe forest wið its ȝrin mantel; ðe river wið its silver ripel. Our afekſonz briȝ ðe vernal ƿrz about ƿs; our wiz-

dom fīdz de atmosfīr wīd līt; our lōv ov God kindelz de sēn; our lōv ov de neḅer pipelz our sfīrz wīd paradīsez and splendorz; de spirītuāl trūd̄z in our ēn mīndz bild our houzez ov pref̄ss stēnz, mek de medez grīn, and de starz vizibel, and de windz muzīkal:

And everi ſōt breks fōrt a rēz.

If iġ spirit kriets or determinz its ēn objektiv wōrld around it, wil der not bi an endles konfūzon ov formz and imejz, ov soundz and kōlorz? indid, a perfekt keos?

Sēq, doutles, wud bi de kes, wer it not for de lō ov spirītuāl afinitī bī whīq de hevenli sēsjetīz ar organīzd. Spirītuāl afinitīz determin prezens or absens in de xder līf. Bī de opereſon ov dis gret fōrs, de gud and īvil ar separated after deſ. Bī its stil fōrder opereſon de gud ar distingwīft intū diferent orderz and klasez. Similar stets ov afekſon and ſōt atrakt iġ xder, and de prōjēkt or mek vizibel similar reprezentativ objekts. Whot rez̄lts? Spirits hu rezembel iġ xder intīriorlī fīnd demselvz in whot wī, in de natūral sfīr, wud kōl de sem wōrld, de sem kōntri, de sem ples.

Individuāl diferensez betwīn spirits in de sem sēsjetī (and nō tū spirits wer ever krieted ekzaktilī

aljk) me determin dat wən spirit livz in wən hous and anðer in a diferent wən ; dat wən rezjdz bj a river and anðer on a hil-top ; dat wən iz klad in silk and anðer in pərpəl ; dat wən iz a prins and anðer a dərkipər ; and sər on wið infinit varjeti.

His diversitiz ar individual and spefal ; de points ov agriment ar jeneral. Ol de spirits in a given səsjeti ar held tugeðer bj səm ruliŋ ləv ; səm similar relesonfip tu de Lord and de nebr̄ ; səm sətəl and pouverful bond ov komon fət and fət ; səm konsentens dezjr and kapasiti for spesifik uezs. His fəndamental uniti or brəðerhud ov fət and afekson kəzez dem tu hav similar səroundinŋz, similar sineri ; de səm sən fjinij befər ðər fesez, de səm mountenz toueriŋ afar, de səm si glimiŋ in de distans, de səm siti, de səm tempelz, de səm sivil gəvernment, and similar manerz and kəstomz. ðər iz ðəs a serten fiksiti and permanens in jeneral, wiðin de boundz or limits ov whiç ðər iz a çarmiŋ and ever-veriij fiksətəfən ov partikularz.

Wi si at wəns dat səsjeti in heven haz nə jio-grafik or naşonal besis. A səsjeti ov enjelz iz ənli a larjer man, konsistiŋ ov similar units bound tugeðer lik de organz ov de hūman bodi bj ləviŋ simpatiz, iç duiŋ de wərk for whiç hi iz strəkturali

fited, and iġ findiġ hiz øn lif bi ekspendiġ it for øl ðe rest. Meni søsjetiz, gret and smol, ar agen held tugeðer bi larjer bondz and simpatiz and grander uzez, and konstitut a stil greter man. Fjinali, øl ðe hevenz ar sø organikali konekted, ðat ðe apir tu ðe Lord az a siġgel man. Heven, sez Swedenborg, iz ðe *Maximus Homo*—ðe Grand Man.

Hiz doktrin ov ðe Grand Man, wið øl its kompleksitiz and misteriz, iz best spon ðe transendent fakt, ðat ðe univør woz krieted bi a Divjñ Man, in hiz øn imej and liknes; and øl its diskrit degriz, spiritual and natural, ar wøven and held tugeðer bi infløks and korespondens tru ðe midiejon ov ðe Human Form. ðe sæbjekt iz tu vast and difikølt for iven a parfal elmsidejon in ðis litel volym.

ðe søsjetiz ov iġ heven ar innymmerabel. Øl ðe memberz ov wøn søsjeti hav søm jeneral rezemblans, lik ðe fosal and sðer rezemblansez whiġ wi hir detekt in familiz and resez. ðe øl nø and løv iġ sðer intimetli wið ðe tenderest sens ov kinšip. In ðe sðer lif, indid, øl hu ar not in similar and korespondiġ stets ov tøt and afekšon ar, or bekøm strenjerz tu iġ sðer, liv in distant søsjetiz, or iven in sðer hevenz.

For ðer ar mør hevenz ðan wøn. ðe Griķ ov ðe

Lord's Prer jūd hav bin translated: "Our Fader hu art in de hevenz." Pōl sez dat hi woz karid sp tu de *therd* heven. Swedenborg afermz dat der ar tri hevenz, distinkt from iġ sder, wsn abōv or widin de sder, komuniketig not bi spesez or sensibel apregez, bst enli bi inflōks, lġk dat ov de sēl intu de bodi.

Az ol eksternal apiransez in de spiritual wōrld ar dū tu diferensez ov afekson and tōt, de divizon ov de entjir heven or Grand Man intu tri distinkt, diskrit spiritual universez, iz founded spon a tri-fēld manifesteson ov de divjn lōv and wizdom frū de *natural*, *spiritual* and *selestial* degriz ov anjelik lġf. De tri hevenz difer in der degriz ov lōv and wizdom, in der mēdz ov tōt, in der organizesonz, der qsez, der klēdij, der houzez, der eksternal sineri and sroundinz; iġ hjer degri blij mōr perfekt, bŭtiful and glōriss dan der benid it.

And wi, pur denizenz ov ert, liv far belō dem ol! If wi tērn from de ġidij lġt ov reveleson, and kwestion de kēld and bŭtiful Natur befer s about de lġf after det and de heven for whiġ wi yern, wi ar anserd enli bi de blinding glōr ov de ssn, de mōrmōr ov de si, de wel ov de wind, de bert and det ov de flouerz, de sifting kōlorz ov de kloud, de blu

døm wið its snreviling fes, and ðe far-of smjl ov ðe sjlent starz !

Imerst in our sensual and korporial stets ; limited in tót and persepson bj ðe barierz ov tjm and spes ; skersli developt in our mœst advanst kondifon tu a rasjonal grasp ov spiritual tijnz ; snebel tu form mœr ðan a veg and plizij jdia ov ðe heven nirest tu our erf ; ðe spiritual and selestial stets ov tót and afekson ar olmœst inkomprehensibel tu our sœlz ; and our jdiaz ov ðe wœrldz prœdyst bj ðem az transendent mirorz ov ðer biij, ar ljk muzik whiq kan never bi transleted intu wœrdz.

Yet iven ðe loftiest selestial hjt iz atenabel bj men hu wer born in ðe moral darknes and glum ov a wœrld sœ wiked ðat ðe Divjn Man had tu vizit it in ðe fles tu redim it from ðe pouer ov hel.

Man iz a mjkr kozm, an epitomi ov ðe entjr univers, a miniatjr heven, bekoz hi woz krieted in ðe imej and ljknes ov God. Wi hav rasjonal, natural, spiritual and selestial degriz ov lijf fœlded awe in pœtensi behind and wiðin ðe fles and blœd ov ðis korporial lijf. ðiz degriz ar jœt at bert, and ar graduali œpend bj instrœkson, disiplin, ekspiriens ; bj ðe development ov ðe rasjonal prinsipel, bj tempesonz, bj a lijf akordij tu ðe komandments ; bj

de resepfon ov l3v and wizdom from de Lord.

Man'z moral stet at det, hiz rulinz l3v, de posibiliti ov putin awe for ever de ivil, and ov developin de gud tingz ov hiz netur,—diz determin whot spiritual sfir hi wil gø tu, whot s3sjeti hi wil liv in, whot pozifon hi wil held, and whot ssroundinz hi wil hav.

Ol diz tingz ar fersin bj de Lord al3n. Hiz eternal providens wogez 3ver 3s, tu lid 3s bj wez wi n3 not, from de k3ld and darknes ov our sensual lif tu de ljt and wormt, de buti and pis ov de selestial k3ntri.

Der iz a gret diferens betwin spiritual t3t and natural t3t. Spiritual t3t iz not mirli tingkin about spiritual tingz, b3t tingkin about ol tingz in a spiritual maner.

If de enjelz t3t about der eksternal w3rld az wi du ov ourz ; if der wer fikst t3mz and spez3z der az hir ; if de st3did de objekts around dem in our sensu3s maner, and vud dem az s3mting independent ov der 3n spiritual st3ts ; den indid de heven ov Swedenborg wud bi litel beter dan a fizikal gl3b purifd and 3firialjzd ; s3q a heven az de k3rent tioloji ekspekts when de ded bodiz ar rezd and med ink3r3ptibel, and de 3rf iz preperd bj fir for de f3nal habitfon ov de sents !

Bst de enjels du not sörve der sörrounding fenomena az wi du ourz. De du not fink ov de objekts about dem az sörmfing separet from dem and independent ov dem; az sörmfing tu bi stödid bi observejon and eksperiment and indækjon, de presesez bi whiq our natural sjensez ar konströkted on de evidens ov our sensez. Dät wud bi tu fink naturali az wi du, and not spirituali az de enjel iz oblijd tu fink bi de veri löz ov hiz biij.

Hou den döz hi fink spirituali?

Dät butiful and glöriss netur whiq simz tu sörround him, iz a glöijg mirror ov hiz ön afekjonz and fots and döz ov de enjels asöfjieted wið him. It iz an öpen buk tu him, huuz everi objekt iz a wörd, everi muvment a sentens, konveij tu hiz mjnd sörm spiritual or selestial jdia. Hi döz not fink ov de objekts befor him eni mör dan wi fink ov de peper, ink, leterz and marks ov pöyktuejon, when wi ar revelij wið deljt över de pejez ov sörm favorit öfor.

Swedenborg sez:

“Sög iz de arkitektur ov heven dat u wud se u der beheld de veri art itself; and nör wönder, for it iz from heven dat dät art iz derjyd tu men on ert. De enjels sed dat sög objekts az hav bin mensfond,

and innumerabel sfterz stil mör perfekt, ar presented befor der iz bi de Lord ; bät dat neverdeles de impart mör plegur tu der mjndz dan tu der iz, beköz in everi partikular de disern korespondensez, and frui deöz korespondensez finz divjn."

Yes, de eksternal wörld ov de spirit iz a vast siriz ov simbolizms, whig revil tu hiz perseptiv fakältiz de infinit tregurz ov spiritual truuf and de infinit mirakelz ov spiritual lëv. Nöfing këmz tu him from widout, olde it simz tu duu sör, bät ol from widin.

De God widin him revilz himself outwardli tu him az a Sön. Hi filz de divjn wizdom in de ljt whig sörroundz him, and de divjn lëv in de swit wormf ov hiz selestial er. De windz and de kloudz denert tu hiz f de muvments in de sfirz aböv him. Hi dröz from hiz ivenig starz a spiritual ljt dat emanets from de innumerabel sösjetiz ov heven. Ol finz ar aljv tu him and komyn wid him. Ol finz bried spon him wizdom and lëv. De forests, de gardenz, de flouerz, de wöterz, de mountenz, de si, ar voisez dat spik, and fesez dat smjl, and handz dat bekon, and muzik dat gladenz, and fots dat illumini, and harts dat bit in unison wid hiz ön.

CAPTER VI.

SPIRITUAL TIMZ AND SPESEZ.

De praktikal man, disgæsted wið metafizikal sæt-eltiz, tærnz impesentli awe at de menſon ov tîm and spes. Let him giv æs hiz ir. Hi wil fînd mæg ðat iz novel, bûtiful and instræktiv in Swedenborg's pre-ſentæſon ov ðiz sæbjekts. Swedenborg iz not æltu-geðer fri from misteri and obſkjuritî. Hou kud it bi æðerwîz, when hi dîlz wið infinit tîmz and strægelz tu konve ſpiritual truðz tu natyral mîndz? Hi haz, however, deliverd æs from sê meni erorz, diſipeted sê meni kloudz befor æs, led æs tu sæg klîr and komandinġ hîts, ðat wi kan træstinġli folø him on de mœst difikælt psædz, aſurd ðat if wi du not ænderstand him, de fœlt wil lġ menli in de fîbel-nes and darknes ov our œn mîndz.

Sæm wil se ðiz tînġz ar veri strenġ! az if de strenġ and nū wer nesesarili imposibel! Du u sæpœz ðat heven kan bi œpend tu u, and de lœz and fenomena ov de æðer lîf revîld, and ðat u wil not bi starteld bġ enîfîġ strenġ or nū? Iz it not far mœr raſonal tu sæpœz ðat everîfîġ wil bi novel and særpriġinġ

and wønderful? Stædi Swedenborg pefentli, ponder in ʒr hart whot simz doutful or mistikal, akæstom ʒr mental iz tu ðe gret splendor ov ðe ljt hi givz, whiq olmøst blinðz ʒ at ferst, and ʒ wil graduali diskøver mør spiritual truuf in hiz pejez ðan iz kontend in ol ðe ljbraziz ov ðe wørld.

After ol hiz gløinj deskripsonz ov our spiritual bodiz, our spiritual sensez, our særoundinjz and organizejonz hirafter, whot ar wi tu mek ov hiz aserjon ðat ðer iz njdær spes nor tjm in ðe spiritual wørld?

Spes wið æs iz ðe veri basis ov our jðentiti, and ov ðe diferensjesjon ov wæn tjn from anæðer. Impenetrabiliti, or ðe pouer ov a bodi tu okupj a serten pørson ov spes tu ðe ekskluzjon ov ol æðerz, iz ðe fændamental fizikal properti, wiðout whiq nætjng kud ekzist. Nor kan wi imajin hou events kan sæk-sid jç æðer in regular order wiðout orijinetjng ðe jðia ov tjm.

It iz tru ðat our fæt and imajinesjon lip øver spesez and tjnz wiðout difikælti. Our hart iz wher our høm iz, ðø it bi far awe. ðe kes ov ðe ysj ledi hu at a Lønðon bøl klaspt her handz tu her buzmom in firful agoni at ðe veri møment her læver woz jot tru ðe hart in Spen, and meni similar kesez, pruv

dat simpatetik spirits ar not riali sänderd, oldes der bodiz me bi, bi de spesez ov de matirial wörld.

It iz tru also dat wi mek a serten mental estimet ov tijn, whefer it bi log or fort, akording tu our mental stets—an estimet not at ol konkörd in bi our nebr hui gets hiz informesjon from de tijn-pis or de muvment ov de sön. And lastli, in our drimz, when de söl wörks in parjal independens ov de bodi, whot a magnifisent skorn si ekzibits ov de bondej ov tijn and spes and iven ov des itself!

Dis ar fent försaderinz ov de spiritual löz revild tru Swedenborg.

Tijnz and spesez ar fiksitz in dis lijf; de ar *apiransez* in de nekt.

Whot ar apiransez?

De ar objekts or events or mesjonz or tijnz or spesez whiq represent de genjin stets ov de söl az tu wizdom and lsv. De apir or disapir wiß dis mental stets, genjin az de genj,

Tijn and spes ar ne eksepsjonz tu de lö ov spiritual kriesjon dat de objektiv wörld iz pröduß bi and represents de sßbjektiv. A spirit's bodi genjez, hiz klöding genjez, hiz hous genjez, hiz sineri genjez, akording tu de genjez ov hiz mental stet. Veriesjonz in tijn and spes ar wiß him de eksternal sjnz and

pruvs ov veriesonz in hiz emeʃonal and intelektual kondiʃon. ðe ar mædz ov hiz ʃn ekzistens.

It iz ðe or njt tu ðe spirit, kæld or worm, sæmer or winter, not akording tu ðe relesonʃips ekzistiŋ betwin a rætetiŋ eʃt and a sentral sən, bæt akording tu ðe stet ov ðe səl or frēm ov ðe mjd, and a greter or les reseptiviti ov ðe ləv and wizdom whiç ar ðe hit and ljt ov ðe spiritual wørld. Ðat ləv and wizdom enter ðe mjd bj an intirior we, and ar mæd apereŋt tu ðe perseptiv fakəltiz az hit or ljt in ðe eksternal sfir.

Sə ʋlse objekts ar nir or far of in ðæt wørld, not on akount ov fikst speʃal distansez, bæt frū ðe opereʃon ov ðe lə ov afiniti, whiç droz similar ʃiŋz tugeðer and drijvz dissimilar wənz apart.

Swedenborg'z stetment, ðen, ðat ðer ar nə tjnz and spsez in ðe spiritual wørld, iz kwolifd bj ðe stetment, ðat ðe ar not fikst tjnz and spsez, sɛç az wi hav hir, bæt apereŋt tjnz and spsez hœlli diferent in oriŋin and in signifiķeʃon from ourz.

Tjm and spes kəm wið a ʃnjt kriķeʃon. ðe mœment səlz ar krieted, ʃnjted, plest apart from God and ekzist, tjm and spes spring ʃp about ðem. Whj? Bekəz ðe ar ʃnjt. If eni wən ov ðem wer infinit, hi wud bi God, wiðout tjm and spes. Man iz ʃnjt;

hi filz limitesonz. Hi rigez forward ; hi kolidz wid anðder ſnjt. Hi luks abrød ; hi iz met bj ðe horjzon.

Ðe horjzon haz a dip ſignifikans. It iz ðe baj, ðe tjp, ðe pruf ov our ſnjtnes. It kontrakts or ekspandz indefinitli akordig tu our ſpiritual ſtets. Wi kan never get out ov it. It iz ðe periferi ov our univērs. Ðer iz nē horjzon, houeever, tu ðe j ov God.

Ðe fakt ðat ðer ar tjmz and ſpezez in ðis wōrld and apercent tjmz and ſpezez in ðe nekst, iz evidens ov our ſnjtnes, iz pruf ðat wi ar ſeparated or diskrited from God. Hi haz nē tjm, nē ſpes, nē limitesonz, nē prēgreſonz from wēn ples tu anðder, from wēn ej tu anðder, from wēn ſtet ov ſtot and afekſon tu anðder, from wēn lij tu anðder.

Hiz infinit lēv and wizdom, biig abōv tjmz and ſpezez and ſenomena, hav an infinit prējekſon or ekſtenſon. Hi ðerfēr pervedz everi ſfir widout an horjzon in eni. Hi iz ðerfēr omniprezent, omnifient, omnipotent.

Ðe univērs ekziſts ōnli bj rizon ov its imperfekſon. It me grē mēr and mēr perfekt for ever, bōt ðe abſolutli perfekt iz ſnatēnabel, bekōz it iz ðe divjn.

Nou kontemplet ðe tû mœst prœfounð and komprehensiv lœz ov ðe spiritûal wœrld.

1st. ðe imperfekt resepsjon ov ðe ðivjn lœv in ðe wîl ov ðe enjelz, and ðe infinit varjetiz ov ðæt resepsjon, ar ðe kœzez ov œl spesjal apiransez wið ðer objekts and fenomena.

2nd. ðe imperfekt resepsjon ov ðe ðivjn wizdom in ðe œnderstanding ov ðe enjelz iz ðe kœz ov ðe apirans ov tîm and its œkksesjon.

ðiz lœz ar evident ; for if eni sœl wer *perfekt* in its resepsjon ov ðe ðivjn lœv it wud enter intu or asœm œl ðe kristiv enerjiz ov God, and kud perved œl epoks. If it wer *perfekt* in ðe resepsjon ov ðe ðivjn wizdom, it wud si ðe past, ðe prezent and ðe futœr az wœn.

Our imperfeksjon iz ðe plej ov our immortaliti, our prœgres, our hapines, az wel az ðe ground ov our konfœsnes itself.

ðe pœt œnderstud œl ðis, hu sed :

Ert, ðiz solid starz, ðis wet ov bodi and lim,
ar ðe not sœn and simbol ov ðj divizion from Him ?

ðer iz spiritûal az wel az fizikal impenetrabiliti. It iz our individœaliti, our jðentiti. Lœ sœl iz a sœbstans wið spesifik kwolitiz pekœliarli its œn, not tu bi displest bj eni œðer sœl or transmœted intu it.

Derfor it prødusez tǵmz and spesez pekuliar tu itself.

Ol tǵnz difer. Nø tú triz ar aljk ; nø tú livz on a tri. Nø formz ar ever presjsli similar ; nø tú tǵts ; nø tú afeksonz ; nø tú human fesez ; nø tú spirits. Hens ðe infiniti ov ðe spiritual and natural universez, and ðe boundlesnes ov tǵmz and spesez bǵt hir and hirafter.

Az ol tǵnz difer, everi stet ov afekson and tǵt mǵst hav points ov diverjens from ol 8der stets, givǵ bǵt tu sǵm sǵroundǵz pekuliar tu itself. Derfor separesonz tek ples. Lǵ tǵ haz an individal sfir. Lǵ standpoint a diferent horjzon. Wǵn tǵ standz apart from an8der in spes ; wǵn tǵ sǵkaidz an8der in tǵm.

On ert and in heven ðe apiransez ar ðe sǵm. Similar impresonz ov tǵm and spes ar med on ðe sensez ov man and enjel, bǵt ðe interpretaon iz diferent. 8is arjzez from ðe diferens betwin natural and spiritual tǵt. Spiritual tǵt luks direktli intu ðe kǵzez ov tǵnz. It siz ðe orijin ov spiritual tǵmz and spesez, and siz ðat it iz mental. 8e enjel, derfor, iz not sǵrprjzd at ðe anjhileson ov hiz spes, at ðe fortienig or lenfenig ov hiz tǵm, events whiq on our ert wud bi inkredibli mirakulǵs.

Hi tjnks intentli from lōv ov sēm frend in de remōtest spiritual sēsjeti, and spes iz nōtj; and hi standz fes tu fes wid hiz frend. Hi haz enterd intu a similar stet ov afekjon and tōt, and dērfēr prējéks similar tjnz around him. Nor iz hi aston-ist if eni wēn vanizez instantli from hiz sjt. Hi nōz dāt hi haz simpli past intu a diferent frem ov mjnd. Sē ov tjm. Dē sēn mē bi sjnig in nuun-dē briliāns, bōt if dē spirit sinks intu a selfj or wōrldli stet ov tōt, it wil grē immidietli dark and dē sēn wil disapir. Stats fortē or lenjē dē dez.

From dis point ov vū wi mē ōnderstand dāt strenj pasej ov Skriptūr, in whiq it iz aserted dāt Josya med dē sēn stand stil in dē midst ov heven, sē dāt it hested not tu gē doun for a hēl dē. Dē skeptik moks at dis stetment, and dē Kristian douts it, or iz sērli pōzeld tu eksplen it. Nōwēn in dis sjentifik ej derz sēpōz dāt jder dē erō or dē sēn kud stand stil for a mōment widout presipitetj dē glōb tu destrēkjon. Dē komenteterz hav nō refuj bōt tu sē wid sēm, dāt it iz “a sēbljm pōetikal trōp;” or, wid ōderz, dāt God kōzd a gret refrakjon ov ljē in dē skj lonj after dē sēn had gon doun, eneblij dē Izraeljts tu pōrsū dēr enemiz—whiq, ov kērs, iz a pōltri sēbterfuj.

Ol personz and events in de Juuf histori represented spiritual tingz, de misteriz ov heven, de opereson ov God on de hart. In dis fakt liz de divinitie ov de Old Testament. De mirakelz ar simpli spiritual events interpreted in a natural maner. De sən sijnz in heven for a longer or sorter piriode akording tu de stets ov de individul enjel. Tu hav de sən stand stil until wən slez hiz enemiz, iz, in spiritual langwey, tu hav de divjn sɔpɔrt and kountenans in ɔverkɔmɪŋ our iivilz, sɔ loŋ az wi kontinʊ de worfer agenst dem in Hiz nɛm.

De Juuz wer, nɔr dout, asisted bi a mirakulɔs ljt, bɔt it kɛm from wiðin and not from wiðout; from de spiritual Sən, not from de natural. De ljt ðat smɔt Pɔl on hiz wɛ tu Damaskɔs did not flɔʃ from our terestrial skj. Yet de fenomena in ðiz kesɛz wer interpreted sensuɔsli bi Pɔl and Josɔa; and de natural inferens iz, ðat de okɔrd in de fizikal sɔfir. Dis iz wən ov de meni instansez wher de leter kileʃ, and de spirit mekeʃ aljv.

Let ɔs retɔrn tu spiritual spɛsez.

When an enjel siz anɔðer spirit klɔs bi, hi nɔz ðat ðat spirit haz sɔmɪŋ in komon wið himself, haz enterd intu a stet ov ljt, ðɔt and filij similar tu hiz ɔn. When hi siz spirits afar of ɔnebel tu aprɔɔ,

hi nœz dat nœ fizikal obstakelz intervin, bœt dat ðer dissimilar spiritual stets kip ðem asœnder.

Æss it woz dat ðe rig man so Lazarœs "afar of," in Ebrahim'z buzom—dât iz, in a stet ov lœv tu God and ðe nœbœr inkomprehensibel tu himself. ðis tœtal diferens ov stet iz ðe "impasabel gœlf" whiq iz fikst betwin heven and hel—nœ matirial abis, bœt a dissimilariti ov mental stets whiq prœdœsez entjrlî diferent wœrldz around ðem. Æss ðe enjêlz and ðe devilz ar antipodal, standing fit tu fit, iq œterli and for ever beyond ðe horjzon ov ðe œðer, bekœz ðer stets ov fœt and filiq ar fœndamentali and eternali opozit.

Personz or sœsjetiz in ðe spiritual wœrld ar mœr or les remœt from iq œðer akording tu ðe dissimilariti ov ðer mental stets. ðe apœœ or resid az ðiz stets veri and bekœm mœr or les simpatetik. Hœzband and wjf, biig fœrœli unjted in spirit, okupj ðe sem hous and ðe sem gœmber. ðe spirit nekst rezident tu œrself wil bi ðe wœn mœr fœrœli konjinal, and œr on in œl direkfoonz from œrself az a senter.

Swedenborg sez :

"It haz bin permitted mi tu si hou similitœd ov stet konjoinz, and ðerbj kontrakts ðe ekstenfoonz ov spes or distans, and hou dissimilitœd sepœrets and

predusez an ekstenjon ov spes or distans. De hum de sijt wud jŕj tu bi a mijl distant from iŕj ŕder, kan bi prezent in a moment when de lŕv ov wŕn tŕard anŕder iz eksjted; and on de kontrari, de hu ar konversij tugeŕder kan in a moment bi remuuvd a mijl apart when enmiti iz eksjted."

In pasij from wŕn ekstrim stet tu anŕder, from intens joi tu intens grif, from gret ljt tu ŕter darknes, from fet tu inkreduliti, from lŕv tu hatred, and sŕ fŕrt, de sŕl travelz frum a gret meni intermidiet stets, whig, if de wer ol rejisterd and prezentet tu outward vj, wud olmost giv wŕn a panorsma ov de spiritual univŕrs.

Hou duu de muuv about or travel in de spiritual wŕrld?

Tu advans from wŕn person tu anŕder, from wŕn sesjeti tu anŕder, from wŕn kinđom or heven tu anŕder, intirior ęenjez ov stet mŕst okŕr in de mįnd, whig ęenjez ar akŕmpanid bj koresponding pręęresjonz ov de spiritual bodi in de apered spes ov de spiritual wŕrld.

It iz đerfŕr posibel for de spirit tu remen in de sem ples in fakt, and, bj sŕksesiv ęenjez ov stet indyst ŕpon hiz afekjonz and fŕts bj spirits apered wŕn after anŕder, tu travel in apirans from ples tu

ples, from sēsjeti tu sēsjeti, from heven tu heven.

Dis organik lō ov de spirit renderz kredibel de statment dat Swedenborg woz granted a sērve ov ol parts ov de spiritual wōrld whil stil livin in hiz natural bodi. Hiz sēl did not liv hiz bodi. Hiz natural sensez bekem kwjesent; hiz natural mōd ov fōt bekem dormant. Hiz spiritual persepfonz wer opend; hi enterd intu de sfir or stets ov de spirits or enjels hu aprēgt him; and hi sō around him de sineri or events whiq reprezented outwardli der spiritual livz. Bj havin diferent spirits saksesiqli adjoind tu him, hiz aperent eksternal sēroundinz wer saksesiqli genjd, and hi dēs obtend dāt vast akumulēfon ov spiritual ekspiriensez whiq wil instrēkt and deljt de kōmig jenerefonz ov men.

Tu ilstret mōst fōrsibli dis gret lō, dat spiritual sineri, wiđ ol its objekts, tjnz and spesez, rjzez spontanēssli about de snumuvin spirit in korespondens wiđ hiz saksesiqli genjez ov afekfjon and fōt; and olse tu fē hou de natural and spiritual wōrldz ar konekted; de spirit ov Swedenborg, stil rezident in hiz natural bodi, woz prezented wiđ a vū ov spirits from several planets ov our sēlar sistem, and from wōrldz dat revolv afar of in de sjdrial abīsez, and

trum dem hi so de pipel and objekts in deez remot sfirz.

Hes hiz litel buk, "Erts in de Univers," spon whig de gretest ridikul haz bin hipt, and whig iz perhaps de most difikslt fuli tu komprehend, iz eksplend bi, and in retrn itself ilæstrets de fænda-mental loz ov our spiritual bñg.

In de spiritual wørld nætig ever separats æs from deez wi læv and bi hum wi ar lævd; for tu tingk ov wæn der intentli from afekson iz tu bring him befor our fes. Afekson iz prezens and tót iz sjt. God iz derfor, for ever sjinig az a sæn befor de fæsez ov Hiz çildren.

Anæder ov de wænderz ov de spiritual lijf iz dat de sæn iz olwez in de ist, and dat de enjelz kan never tærn der baks spon it. Whigever we de tærn der bodi de sæn iz olwez in frænt ov dem. His fakt, aperentli sæ strenj, iz ønli a part ov de jeneral lœ, dat øl objekts whig apir outwardli tu spirits ar reprezentativ ov spiritual tingz widin demselvz. De sæn widout dem reprezents de Lord az hi iz resivd in der inmost harts. Der afeksonz, de intirior fæsez, ov de spirit, ar perpetuali tærnd tæard de Lord, and derfor de reprezentativ sæn apirz perpetuali befor de fes ov de bodi. On de kontrari, de sæn ov de

spiritual wørld iz olwez at ðe bak ov ivil spirits. ðe ðu not si it bekøz ðe ar intiriorli tərnd awe from ðe Lord.

Mornig, noon, and ivnig kəm and gø, not akordig tu ðe rjizig and setig ov ðe sən, for ðe sən ov ðe spiritual wørld apirz olwez at a midel altitūd betwin ðe horizon and ðe zenit; bət in øbidiens tu ðe mutesonz ov ðe spirit itself in its resepsøn ov ðe divjn ləv and wizdom. It iz mornig when ðe Lord rjizez fresli and switli spon ðe hart wið hiz marid bimz ov gudnes and truuf. ðe ljt whiq illuminz ðe wørld, illuminz olse ðe livig redians ov tət in ðe səl ðat sərvez it. ðe selestial ləv akəmpaniig ðis mornig ljt sterz wormli ðe mōst sikret fountenz ov ðe emøsonal ljf. ðe mornig our ov ðe enjelz iz ðer stet ov switest pis, inosens, trəst, and joi.

Everi mornig in ðe spiritual wørld iz a nū bert and rezrektsøn; a pasig awe ov øld formz ov tət and filig, and a flouering fōrt ov a hjer and beter stet. Everi mornig iz a fərder revelesøn ov ðe Lord, and a fres koronesøn ov Ləv, fragrant wið duz and flouerz, az ðe gīdig diviniti ov ðe səl.

ðe ləv ov ðe Lord nūli awakend intu hjer pouer stimulets ðe ləv ov ðe nebsr, and ðe səl yernz tu gø fōrt, vigorəs and joiful, intu øl ðe usez ov ljf, səsəl,

sivil and domestik. Den it pasez on tu its nun stet, when de blended hit and lijt ar gretest, and de spiritual aktivitez ar at der hijt. It porz out its lijf in jinal leborz.

Bst in de atempt tu utiliz de l3v and wizdom given it ov God for de benefit ov 3derz, s3m3ing ov de selfhud krips in, and de lijt beginz tu pel and de hit tu deklin, and de jad3z ov ivni3 stil gradu3li 3ver de s3l. De morni3 and nun ar l3g and brilliant akordi3 az de spirit kan s3sten its total s3render tu God and de neb3r. Az de s3l t3rnz parfali awe from de Lord tu self, and apr3gez, de stil rem3tli, de3z erfli st3ts or m3dz ov fili3 and 33t whi3 wi s3 wel 3nderstand, a spiritual obsk3riti 3verjad3z it, reprezented outwardli bj 3l de fenomena ov ivni3.

D3s it iz dat iven de enjelz fil, lik ourselvz, de tender pensivnes ov de twijlt our. De gret s3n simz tu vel himself in a gl3ri ov amber kloudz. De silver starz stil softli f3rt and lijt der h3mbler firz. Mistiri3s and butiful jad3z ov heven spread 3ver de wudz and woterz. De ek3z ov purer l3vz and ov nobler 33ts trembel on de 3r. And de g3lden depts ov 3fer dr3 de s3l intu deli33s reveri, wi3t a buti dat sadenz whil it ekz3lts, and wi3t a divi3n intime-

son dat de splendorz ov its mornin our ar konsild bst not lost.

Bst der iz nɔ nɪt in heven. Dat belongz ɔnli tu de ert and tu hel. For de enjelz never fɔl intu stɛts ov ʃɔt and filin sɔ lɔ, dat de kud forget or denɪ de Lord—never!

Lastli, de slip.

Yes, de slip and drim. De drop de aktivitz ov anjelic lif; de relaks de hɪ tɛnsɔnz ov lɔv and ʃɔt. De rest. De ar blest wɪð vɪzɔnz ov transcendent buti. Der drimz ar de voisez ov hjer enjelz tɔkɪŋ abɔv dem on selestial tɪmz. In de hjest heven it iz de vois ov Jehova wɔkɪŋ and spikɪŋ wɪð hiz gɪldren in de paradijs ov de sɔl. In de dip slɔmber and ʊnkɔnʃəsnes ov der self-hud, de ar de s sikretli fed wɪð nʉ lif from abɔv. De ar drɔn bak tu de Lord. Den kɔmz de hevenli dɔn agen wɪð its glimer ov perl and gɔld. De joi and pis ov a nʉ and mɔr inosent ɡɪldhud bɔrst spon dem. De sɪŋ prezez whɪç ar prɛrz, and de tɔrn tɔard ɪç ɛder wɪð dat lɔv whɪç iz bɛʃ prez and prɛr. Den de sɔn ɔpenz hiz pales-ɡets ov kloud, and, renoveted bɪ hiz wormʃ and lɪt, de kɔnsɛkret demselvz tu de dʉtɪz and blesɪŋz ov anʃter de.

Swedenborg sez dat de enjelz advans in perfekʃɔn

bi minz ov ðiz sækseiv and garmin alternefonz ov stet. Wi ar apt tu sæpøz ðat ðe anjelik lijf wil bi wæn kontinud, snabeted blez ov gløri, and a stedi advans from hjt tu hjt, wið never a luk kast downward or bakward. Swedenborg'z diskløgur iz far mør raſonal and buðiful, and founded, mærower, in ðe netur ov ðingz.

For ðer is an eternal and universal oltereſon and revolufon impreſt on ſpirit and mater; an atrakfjon and repulſjon; a geing and reterniſ; a rizing and ſetiſ; ſiſtoli and diastoli; inſpireſon and ekſpireſon; kontrakfjon and ekſpanſon; ljt and ſaðø; hit and kæld; ðe and njt; ſlipiſ and wekiſ; sæmer and winter.

His eternal and universal alterneſon ov ſtets, ðe perpetual outfløiſ and indroing ov ðe breſt ov God, iz ðe mjt i førs whiç kips ðe orbz ov heven on ðer kersez, tærnz ðe wørld on its aksis, meks ðe eb and flø ov ðe tjdz, briſz æs Jun and Deſember; køzez ðe hart tu bit and ðe læſz tu brið, eksajts and sæbduz ðe pouerz ov ðe brøn, impelz æs tu lebor and tu reſt, liſts æs tu heven and permits æs tu reſid tu ðe erð.

Amid ol ðe infinit varjeti of ſenomena and ðe mæltipliſiti ov ſekondari køzez, ðe wæn prjmari uni-

versal kōz ov ol ðiz tjnz iz, ðe tendensi ov ðe self-hud, on ðe wsn hand, tu resid from ðe Lord, and ðe atraktiv pouer ov ðe divjn lsv, on ðe sðer, whiq wud drō ol tjnz bak tu ðe infinit buuzom.

Dis aperent rezolufjon or disintegrefjon ov ðe wsn gret kōz intu ðe meni, woz in ðe mjnd ov ðe far-sjted pœet when hi saŋ :

Ol tjnz

ar ov wsn patern med ; berd, bist and flouer,
soŋ, piktur, form, spes, tœt and karakter
desiv ss, simiq tu bi meni tjnz,
and ar bst wsn.

Swedenborg frikwentli stets ðat it iz ðe inability ov ðe natyral man tu tjnk abœv tjnz and spes, or, in sðer wœrdz, hiz bondej tu sensuœs apiransez, whiq kœzez hiz mental darknes, and kompelz him tu konstru ðe Wœrd ov God in a literal maner, agenst whiq ðe eduketed rizon mœst fjnali revolt.

Ðe Wœrd ov God iz an imperifabel rekord ov ðe stets ov ðe human hart and intelekt in ðer relefjon tu ðe Suprim Bijn. Ðiz stets kanot bi komprehended bj ðe mjnd whiq rests in ðe kontemplefjon ov ðe tjnz, plesez, nœmberz and personz menfjon in ðe Bjbel. Ðœz tjnz, plesez, nœmberz and personz ar reprezentativ ov spiritual stets, and nœfjng

bst a nolej ov ðez stets kan lid æs tu a tru persep-
son ov ðe spiritual tingz ov ðe Lord'z kingdom.

Tu preper ðe we for ðe komprehenjon ov ðe spir-
itual sens, whiq hi woz komifond tu ænfeld, Swed-
enborg revilz tu æs ðe löz and fenomena ov ðe æder
lijf, eneblij æs, in a gret mezur, tu tingk spirituali
and abæv netur; involvig, olse, a pozitiv filosofi ov
ðe human sæl whiq mæst supersid ðe drimi meta-
fiziks ov ol ðe ensent and modern skuulz.

CHAPTER VII.

DE PREZENS OV DE LORD IN HEVEN.

Tu bi wið Krjst! tu si ðe Lord! tu diminif ðe sad distans whiq nou simz tu intervin betwin Him and our sölz, iz ðe hjest, dipest, switest höp ov ðe Kristian hart.

Behöld hou ðis sekred höp iz kristed and nærist bi ðe melödisss steransez ov ðe Heli Wörd.

“Blesed ar ðe pur in hart, for ðe sal si God.”

“In ði prezens iz fulnes ov joi; at ði rjt hand ar plegurz for evermör.”

“Behöld! ðe tabernakel ov God iz wið men, and Hi wil dwel wið ðem, and ðe sal bi Hiz pipel; and God Himself sal bi wið ðem and bi ðer God.”

“Hum hav i in heven böt ði?”

“Mj Fæder wil lsv him, and wi wil kxm xntu him, and mek our aböd wið him.”

“Mj prezens sal gø wið ði, and i wil giv ði rest.”

“Mj söl ferstet for God, for ðe livin God: when sal i kxm and apir befor God?”

Swedenborg, ðe herald ov ðe Nq Jerusalem de-sendiñ from heven; hi huu bi divjn aforiti haz xn-

sild ðe Wærd ov God and øpend it tu our spiritual persepsonz ; hi hu haz sin intu ðe wærlð ov spirits, intu heven and hel, and intu ðe mekanizm ov ðe univær ; whot dæz hi repert tu our hængri and ðersti sælz about ðis gret misterì, ðe prezens ov ðe Lord in ðe wærlð wi ar tu inhabit hirafter ?

Strenj ar hiz æteransez at ðe færst inspekþon, and meni a mjnd haz tærnd awe, nør dout, from hiz perlz ov prjæles wizdom and bÿti, whig it nided bæt a litel pefens and reflekþon tu diskæver.

“ ðe Lord iz ðe øl in øl in heven.”

“ ðe Divjn Sfir ov ðe Lord konstitÿts heven.”

“ ðe Divjn Sfir ov ðe Lord in heven iz læv tu Him and çariti tu ðe næbær.”

“ ðe enjælz teken kolektivli ar kold Heven, bekøz ðe kompøz it.”

“ In prøperþon az ðe enjælz resiv gudnes and truf from ðe Lord, sæ far ar ðe enjælz and sæ far ar ðe heven.”

ðe enjælz ar heven ! Heven, ðen, iz not a wærlð or ples krieted bj ðe Lord out ov næþing az a høm for ðe enjælz ? nor. a ples intu whig wæn me posibli bi admited az truf ðe gets ov a siti. Nør. Heven konsiderd az an objektiv sin ov supernal grandor and bÿti, iz krieted instantenissli, from

moment tu moment, not enli *for* de enjelz bæt *tru* de enjelz. It iz a kozmos representativ ov anjelik stets ov fot and afekjon,—springz ep wið ðem, genjez wið ðem, and wud instantli vaniſ lik a drim, if de enjelz kud bi wiðdrøn. On de sðer hand, everi sөл aded tu heven inkrisez its gløri and splendor and blis, adz sømfiſ organikali tu it whiq did not ekzist ðer sntil its arjval.

Nou, nētis partikularli. It iz de Lord *in* de enjelz whiq iz heven. Out ov de enjelz, abso de enjelz, Hi iz infinit, invizibel, inkomprehensibel. *In* and *tru* de enjelz Hi kriets heven. ðe Lord iz de ol in ol in heven, not bj de transfuzon ov Hiz divjn ssubstans intu de enjelz, bæt bj Hiz divjn sfir. Hiz divjn sfir iz not Himself, bæt an emaneson ov divjn løv and wizdom from Himself. It iz ðis divjn sfir resivd bj de enjelz whiq iz kold de Lord *in* de enjelz. ðer ar diferent hevenz and miriadz ov diferent sösjetiz wið ðer infinitli diferent formz and sroundingz, ol prædyst bj de diferent mødz and degriz ov resiving and manifestin ðe divjn sfir whiq iz de lif ov heven.

ðe enjel himself kontributs næſtiſ iðer in spirit or ssubstans tu de krieseon. Hiz en bodi iz a form organijzd out ov spiritual ssubstanses, whiq ar eman-

sonz from ðe Divjn sǽbstans. ðe lif whiç animets it iz not hiz ǽn lif, bǽt a konstantli infleig fers from ðe Divjn lif. In Him wi liv, and muv, and hav our biig. ðe spirit's individuali, hiz impenetrabiliti, rezjdz in hiz fri ejensi, in hiz volifon, in hiz pouer sǽ tu tǽrn or modifj hiz ǽn spiritual formz wǽn we or anǽðer, ðat ðe divjn lif fleig in ǽal kriet tru and around him wǽn kjnd ov a wǽrld or anǽðer.

ðis iz not panǽiizm. If ðe univǽrs woz God, Hi wud kriet ǽl its eksternal formz in korespondens wið Hiz ǽn infinit divjn lǽv and wizdom. ðer kud bi nǽ ivil, nǽ hidiss tǽnz moral or fizikal, nǽ sǽferig, nǽ disiz, nǽ ðeð, nǽ hel. ðe fakt ðat sǽg tǽnz ekzist iz pruuf ðat sǽm gret determinig pouer intervinz betwǽn God and ðe univǽrs. ðat pouer iz ðe fri ejensi, ðe selfhud ov our spirits.

Agen, netur iz not God, eni mǽr ðan ðe eman-sonz ov a man'z mjnd konstitut ðe man. Tek netur awe, obliterated everi organik form from ðe dǽ-drop tu ðe sǽn, and God remenz ðe sem infinit, indivizibel, self-ekzistig, sǽl-ekzistig Spirit.

ðe lǽv and wizdom emanetig from ðe Suprim Biig me ðen bi sǽ aprǽpriated bj ðe selfhud ov Hiz kriterz az tu bi tǽrnd intu hetred and foli. ðis iz ðe orijin ov ivil and ov hel. ðe enjel resivz ðem

in a diferent maner. Bj obidiens tu de Divjn lo, hi permits de Divjn lsv and wizdom tu ren in him and tu wørk tru him. Hi nør dat nstij iz hiz en. Hiz aperent gudnes and truþ ar de Lord'z lsv and wizdom, resivd, implanted and manifested in hiz lijf. In prøfound humiliti and self-renønsiesjon hi filz dat hi iz not gud; dat hi iz not wij; dat "der iz nsn gud bwt God."

De ivil spirit klemz everitij az hiz en. Hi mentenz dat hiz ivil iz *gud* and dat hiz folsiti iz *truþ*.

It iz de prezens ov de Lord, derfer, tru resepsjon and obidiens, in de hart ov de enjelz, whig konstituts heven; ferst de hevenli stet or lijf, and nekst de hevenli ples or objektiv wørld.

De sfir ov de Lord whig konstituts heven in de harts ov de enjelz iz lsv. Heven iz lsv. Lsv tu de Lord and lsv tu de nebr ar de lijf ov heven, and der iz nør heven wifout dem. His lijf iz atend bj obidiens tu de Divjn komandments. Whot wi kol de komandments ov God ar simpli de loz or medz ov Hiz en Divjn ekzistens, steted tu xs in ligal formz for our spiritual gjdans. Tu kip de komandments iz tu *liv lik God* in our fñjt sfir; hens *tu bi lik Him*; hens, bj spiritual afiniti, *tu lsv*

Him; and finally, bi de gret lō ov spiritual atrakfjon, *tu bi wið Him.*

“If eni man hir mj vois and open de dør, i wil kəm in tu him, and wil sēp wið him and hi wið Mi.”

De lēv ov God, de fialti wi ē Him
implanted in our harts and fruitful dər,
wil mek our outward lijf a nobel pœm
bi mekig ferst de iner lijf a prər.

De høl Kristian wørld haz sēm jdia ov dis prezens ov God in de human sēl. It nēz dat dis iz “de kingdom ov God” whiq iz sed tu bi *wiðin* ʒs, and whiq kəmz wiðout obzervefjon.

Ogʒstin butifuli obzervz:—“Tu let i sōt Ȧi; tu let i found Ȧi. Ȧ sōt Ȧi at a distans and did not nē dat Ȧou wert nīr. Ȧ sōt Ȧi abrod in Ȧi wørks; and behøld! Ȧou wert wiðin mi!”

De Kristian wørld, however, dēz not ʒnderstand dat dis *God-in-de-hart* iz heven; dat lēv and gāriti ar de høl ov it; dat de entjir spiritual wørld iz krieted kontinʒsli out ov it and truu it; dat de degri and stet ov it in ourselvz determin whot heven wi šal gē tu; whot wi šal si dər and dū dər; and de form ʒnder whiq de Divjn Bijn šal manifest Himself tu ʒs.

Iz dər eni ʒdər prezens ov de Lord in de spiritual wørld besjdz dat whiq prēsids from de sikret, in-

ward aprɛprieſon ov de divjn lɔv and wizdom, manifested ſpirituali az lɔv and ɔariti?

Yes. Everi internal prezens mɔst hav its outward korespondenſal form, its ekſternal manifeſteſon. De Lord, hu iz ɔl-in-ɔl in de anjelik sɛl, iz ɔlse, in sɛm maner, de ɔl-in-ɔl ov de anjelik wɔrld. De hɛl univɛrs around ɛs hirafter wil bi a splendid tiater reprezentig ɛnder ſimbolik formz de inefabel misteriz ov de Lord'z ſpiritual kinɔdom. Wi ſal den ɛnderſtand de wɔrdz ov de pɛet:

De sɛn, de mɛn, de starz,
de siz, de hils, de plenz;
ar not ɔl diz, O sɛl!
de Vigon ov Him hu renz?

Hɛr, however, wi ſal hav de *ki* tu de vigon, and wi ſal rid, az in an ever-nɛli-krieted buk, de sɛbljm muvmnts ov de Providens widin ɛs.

De kimist and naturalist tel ɛs dat de vast kɛl-bedz ov de ɛrt ar kondenseſonz ov de hit and ljt whig preveld in de prjmvial sjez ov de wɔrld. Wi ſal ɛnderſtand, hirafter, hou ɔl vizibel objekts ar kondenseſonz or konkriſonz on diferent plenz ov bɛing ov de divjn lɔv and wizdom, whig ar de hit and ljt ov de ſpiritual wɔrld.

De God iz sin reprezentativli in everitig sɛroundig

de enjelnz, Hi iz pri-eminentli prezent and manifest in de spiritual Søn. Hi iz kold de Søn ov rjtißnes bekōz hi iz de søn vizibel tu de rjtißs. It iz sed dat der iz nē nid ov de søn or ov de muun in heven, bōt dat de glōri ov God and de lam ar de ljt ov it. De glōri ov God iz divjn lōv, whiq iz resivd intu de hart and prōjektēd outwardli, bj de gret lō ov spiritual kriese, az a søn. De glōri ov God iz, derfer, de kōz ov de spiritual søn, whiq, bj its hit and ljt, iz de gret simbol and reprezentativ ov de divjn lōv and wizdom.

De spiritual søn, dēs reprezentinj de Lord from hum it direktli prēsidsz, apirz tu everiwōn akordig tu hiz pouer ov resivinj and reflektinj de spiritual ljt and hit it komunikets; hj or lō, nir or remōt, brjt or dōl, flemij wið selestial gōld, or resplendent wið de silveri bimz ov de spiritual sfir. It apirz olwez befor de fesez ov de hapi enjelnz, hu resiv its wormt intu der harts, and its ljt intu der mjndz. De never luk teard it wiðout finkinj ov de Lord, and its apirans tu dem iz an ever-flemij reveleson ov de stet ov der en hart teard God.

Evil spirits, alas! hav tōrnd der baks spon it, for de hav denjd and forgotten de Lord, and it iz a dōl, lurid spot in der mārki atmosfirz.

Iz der nē personal manifestesjon ov de Lord tu de enjels, az dát ov man tu man fes tu fes ?

Yes ; ever sins de Suprim Biig asumd a human bodi and rōz wið its spirituāl form intu heven, Hi haz bekēm de Divjn Man, and frikwentli standz revild in dát Divjn Humaniti tu de hēmbel and lēvin gildren ov Hīz hevenli kingdom.

It iz a lō ov de spirituāl wōrld dát when a spirit fiksez de hart and mīnd on eni person wið stroḡ intent and aspirejon, dát person wil apir in aperent spes ōnder a form determind bj de stet ov de ōjḡker himself. When derfer an enjel, in hiz our ov fervent prer, drōz nīr tu hiz Mēker in de serin strengt and glō ov fet and lēv, de Lord mē apir outwardli befer him, fes tu fes, í tu í, līk man tu man.

Hīs God, hu iz de ol-in-ol ov de hevenz, iz Jīzēs Krīst. De “Fēder” ov our tiolojikāl spekulejonz iz an abstrakjon whīḡ nē man haz ever sin or kan si. De Sēn alēn haf revild Him. De Godhed, sē far az it kan bi manifested tu fīnjt biīḡz, ekzists in de Divjn Humaniti, nēn historikali tu de men ov dis erē az de Lord Jīzēs Krīst.

Sed Hi not ov Himself?—“I am Alfa and Ōméga: de beginīḡ and de endīḡ : whīḡ iz, and whīḡ woz, and whīḡ iz tu kēm : de Ōlmjti.”

It wil bi profitabel for æs tu inkwjr intu ðe gret spiritual lœz whiq gævern ðiz manifestefonz ov ðe Divjn Prezens tu bœt men and enjelz; for ðer iz nœtjig in ðem aksidental or arbitrari or mirakylæs in ðe komon akseptefon ov ðæt wœrd. A tru konsepfon ov ðis sæbjekt wil giv æs a klir insjt intu æm ov ðe mœst remarkabel tijnz releted in ðe leter ov Skriptur.

It iz a gret lœ ðæt God kan never apir tu man or enjel *az Hi riali iz*; bœt ðe apirans iz determind and modifd bj ðe stet ov ðe person intu huam Hi flœz, and tu huam hi apirz outwardli,—ðe eksternal apirans biig olwez a korespondens ov ðe internal eksperiens.

His eksplenz ðe kyriss fakt ov ðe Lord's veriig apiransez tu Hiz disjipelz after Hiz deð. Meri, hu woz sœ intimet wið Him, misteks Him for ðe gardener and inkwjrz after ðe Lord. Piter and Jon, spikin tu Him in ðe brød deljt, duu not nœ Him, æntil a mirakel sæjests Hiz tru karakter tu ðem. Øder disjipelz wœk wið Him and konvers wið Him on Hiz œn deð and rezærekfjon; bœt "ðer jz ar hœlden" and ðe duu not nœ Him. ðe rekognjz Him in ðe brekin ov bred: and lœ! Hi vanifœz from ðer sjt.

De sem Divjn Bijn haz apird tu patriarks, profets and aposelz nder meni diferent formz : frikwentli az an enjel kold " de enjel ov Jehova ; " az a man restliŋ ol njt wið Jakob ; az a man standiŋ wið a dron sord befor Josua ; iven az tri men apiriŋ tu Ebrahim ; az a human biŋ diŋ a semful deð spon de kros ; az a rizen bodi sŋiŋ tu an unbeliviŋ söl de print ov de nelz and de mark ov de spir ; az a dazliŋ splendor on de mount konversiŋ wið Mezes and Eljas ; az a form ov ljt asendiŋ tu heven ; az a flemiŋ enjel standiŋ in de sŋn ; az " de Ensŋnt ov dez " sited spon a saŋs stön wið " de apirans ov fjr " round about Him.

God iz ungenjabel, infinit in form and perfeksonz. Hiz veriŋ manifestesonz ar de rekordz and ekspresonz ov veriŋ stets ov resepsion in de fŋnjt söl ov man and de fŋnjt Eŋrg. God iz fŋnjt in apirans, whenever Hiz Spirit enterz intu de perseptiv fakseltiz ov Hiz fŋnjt kriturz. Ol men and enjelz mjt ðss si God at de sem moment ov tjm truout de entjr univŋrs, and nŋ tñ ov ðem kud hav presisli de sem revelsion.

Tu si God ðerfor iz nŋ sŋg wönderful and imposibel fŋiŋ az a sensuŋs möd ov ðot interprets it tu bi. It iz simpli tu hav an eksternal or simbolik

reprezentefon ov de stet ov yr en sel az tu its re-sepfon ov de divjn lœv and wizdom.

Befor de Lord asumd a human form bj de prœses ov bert and grœt in dis wœrld, Hi had nœ spiritũal bodi ov Hiz en bj whig Hi kud apir tu de enjelz. "De Enjel ov Jehova" huu spœk in de ferst person az if Hi woz de Lord himself, woz olwez sœm enjel huuz konfœssnes and selfhud wer led entjrli aslip whil de Divjn Spirit spœk tru him. When de enjel retsrnd tu hiz en stet, hi had nœ rekolekfon ov whot had transpird or ov enitig hi had sed.

Swedenborg sez ov dis manifestefon *tru* enjelz, not *from* dem :

"In order dat man mœ bi spœken tu bj vœkal eks-presfonz, whig ar artikulet soundz in de œltimets ov netur, de Lord ȳzez de ministri ov enjelz bj filig dem wid de Divjn Spirit, and bj leig aslip whot iz ov der en selfhud, sœ dat de tĩng de ar Jehova whil spiking. Æss de divjn ov Jehova, whig iz suprim, desendz intu de lœest sfĩrz ov netur in whig man siz and hirz. Hens it mœ apir hou de enjelz spœk bj de profets, nemli, dat de Lord Himself spœk, oldœ bj enjelz, and dat de enjelz did not spik at ol ov demselvz."

Dis pozejon ov wœn spirit bj anœder, sœ dat de

later fings, spijs, akts, or rijts at de diktejon ov de former, widout de list intervenjon ov hiz en individualiti and widout hiz sxbsekwent remembrans ov whot had okærd, haz bin frikwentli and abøndantli konfermd and ilæstreted bj de strenj sjkolojikal fenomena whig hav eksjted sø mæç kreduliti and inkreduliti durig de prezent senturi.

De apirans ov Jehøva tu Ebrahim ønder de form ov tri men kan dærs bi med kredibel. Jehøva kan tek spiritujal pozejon ov a man in de flej az izili az ov a spirit. In modern tjemz it mjt bi kold mezerik pozejon. Tri strenjerz or travelerz pasig tru de kæntri me hav bin uzd az midizmz or ministerz. De ar brøt tu Ebrahim, hu persivd bj intirior iluminejon dat de represent de Diviniti. Hi spijs ov dem and prez tu dem az if de wer wæn person. De deliver de mesej ov God and gø on der wæ, øterli ignorant, when de kæn tu demselvz, ov de høl transakjon.

A similar fenomenon tuk ples when tú enjelz or mesenjerz, evidentli tú men (for de pipel ov Sodom sø dem ølsø), vizited Lot, and sevd him and hiz famili from de firful destrækjon whig fel øpon de sitiz ov de plen. Sø ølsø a *man* reseld wið Jekob øl njt, sø dat hi resivd a permanent mæskular de-

formiti, and Jakob eksklemd in de mornin, "Æ hav sin God fes tu fes, and mj lijf iz prezervd."

His fjori dat de personz hu apird tu Ebrahim, Lot and Jakob wer riali *men* in de fleš, reprezentin persers de Divjn karakter, oldæ not distingtli anounst bj Swedenborg, iz fuli akordant wið hiz filosofi. Møst ov de kesez ov spiritual vizon rekordet in de Bijbel wer ov kers øpeninƷ ov de spiritual sjt; bæt in ðiz kesez ðer simz tu hav bin nø øpeninƷ ov de spiritual sjt, and ol de fenomena pruv ðem tu hav riali taken ples in de natural wørld.

His apiransez on erđ wer az striktli simbolikal or representativ ov spiritual tingz az ol apiransez in de spiritual wørld ar. Whj did Ebrahim si tri men az wøn God? Bekøz Ebrahim at ðæt tjm represented de gylldhud ov de Cšrg, or ov de Lord in de Cšrg, when it iz partikularli ønder de ker ov de selestial enjelz, and befør Æzak (reprezentin de rasjonal prinsipel) woz born. Sø loƷ az men tingk sensuŷsli, or in akordans wið de reports ov de sensez, and duu not korekt ðer ferst impresonƷ bj rasjonal analisis, de divjn trinitit ov Løv, Wizdom and Uls, nøn olse az Fæder, Søn and Høli Gøst, iz presented tu ðer perseptiv fakeltiz az tri distingt

personz ; whil der hjer intuiſonz ſpik loudli for de eſenſal uniti ov de Godhed.

De mas ov de Kristian wörld haz not yet developd beyond dis stet ov ſenſuſs interpreteſon. De kſtitiveſon ov de raſonal and ſjentifik elements ov töt wil lid it tu hjer ground and enebel it tu ſeſbſtitüt rial for aſerent truüd.

Whi did God aſir ſnder a dual and not a trijün human form tu Lot ? In korespondens wid de ſigz reprezented, whig wer der relatiſ tu jſjment, involvin de ſalveſon ov de feſful and de damneſon ov de wiked. De Divjn Löv or Fađer, de eſenſal Divjn, az Swedenborg kolz it, never jſjez. Derſer hi iz left out.

“De Fađer jſjeſ nō man, böt haſ given ol jſjment tu de Søn.”

“I wil ſend de Kōmforter tu u, and when Hi iz kōm Hi wil reſruv de wörld ov ſin, ov rjtiſſnes, and ov jſjment.”

When wi refer tu de ſebljm and miſtirisſs repreſenteſonz ov God, whig wer mēd vizibel tu de profet Ezikiel, and tu de Aſoſel Jon, repreſenteſonz whig wer ſin in de ſpen hevenz, enſf haz bin ſed tu pruv de organik ſpiritual lō, dat God aſirz tu everiſwōn akordin tu hiz stet, and dat de keſabilitiz

ov de stet, intelektuā and moral, determin de form and maner in whig de Divin Biinj sal bi mēd objektiv tu him.

De sem lō, wið its speſal limiteſonz, haz olwez preveld and wil prevel for ever. It iz j̄st az kredibel dat Swedenborg so and konverst wið God, az it iz dat Ebraham or Mozes or Pol did sē. It iz an ok̄rens whig iz posibel tu ol men, and whig hapenz veri frikwentli in de spiritūal wōrld. Der iz n̄stij mirakul̄ss about it. God iz olwez spiking tu s̄s; in netur, in Hiz Wōrd, in Hiz providens, in our ēn sēlz; and inwardli frū spirits and enjelz. De wōnder iz, not dat God spiks tu s̄s, b̄t dat wi, pur ignorant kritur̄z, refuz tu beliv it and wil not hir Him.

Wi hav n̄o stetment from Swedenborg himself j̄der printed or riten ov de *ferst* manifesteſon ov de Lord Jiz̄s Kr̄jst tu hiz mental vizon. Der iz a stōri handed down bi tradifon, and whig kontenz n̄stij improbabel, dat wh̄l itij hartili at diner, hiz spiritūal jz wer ēpend for a mōment or sē, dūrij whig hi sō hiz flōr k̄verd wið serpents and tēdz, reprezentativ ov de gr̄s ivilz ov gl̄stoni, and a man in de korner ov de rum hu sed tu him, "lt not sē m̄sg."

De nekst n̄jt de sem man apird tu him, d̄is

tjm, az Dr Bjer præfesez tu hav resivd from ðe mout ov Swedenborg, “sitiŋ in pærpel and majestik splendor nir hiz bed.”

Dis man or enjel or spirit, or ðe Lord Himself sorn ov Hiz gløri and veld in akomodeŋon tu ðe stet ov ðe nū sier, gev him a komiŋon tu øpen ðe spiri-
tūal sens ov ðe Wærd ov God.

“Æ hav bin kold,” sez Swedenborg, in a leter tu Dr Hartli, deted 1769, “tu a hœli ofis bj ðe Lord Himself, hu mœst grefæsli manifested Himself in person tu mi, Hiz servant, in ðe yir 1743; when Hi øpend mj sjt tu ðe vū ov ðe spiritūal wærlð, and granted mi ðe privilej ov konversiŋ wið spirits and enjelz, whiç j enjoi tu dis ðe.”

In ðe sðer līf it iz spiritūal afiniti, nirnes, līknes, simpati, whiç determin prezens. ðe Lord iz *omni-present*, bœt Hi iz mœst nirli and distinktli and switli prezent tu ðeðz hu læv Him mœst and tens nœ Him best.

ðe enjelz hu snderstand intuitivli ðe releŋon betwin ðe sðbjektiv and objektiv in ðe sðer līf, and hu si in everiðiŋ sœm manifesteŋon ov ðe Diviŋ, dœ not mistek ðe apirans ov ðe Lord in ðer aperent spesez and tjmz for a form pozesiŋ eni fiksednes or rial eksterniiti. ðe nœ it tu bi a hevenli vizon,

verrij in pouer, buti and glori akording tu der en intirior stets.

De folerij elusidativ paragraf from Swedenborg iz veri interestig :

“ When de Lord apirz in heven, whig ofen okarz, Hi dsz not apir klødd wid de ssn, bst in an anjelic form, distingwift from de enjelz bi de Divjn, whig iz translusent in Hiz fes. For de Lord iz not der in person, bekōz in person Hi iz olwez enkōmpast wid de ssn ; bst Hi iz prezent der bi aspekt. It iz komon in heven for personz tu apir az prezent in de ples wher de vū iz fikst or terminated, oldē it iz veri far from de ples wher de aktuāli ar. Dis prezens iz kōld de prezens ov de internal sjt, ov whig i sal spik hirafter. ¶ hav olse sin de Lord out ov de ssn and a litel benid in an anjelic form ; and olse nir tu mi, in a similar form wid a resplendent kountenans ; and wens az a flemig or bōrning ljt in de midst ov de enjelz.”

Dis last manifestefon remjndz ss ov de mistikal splendorz ov de sōbljm vizon ov Ezikiel :

“ Den i beheld, and lē ! a ljknes az de apirans ov fir : from de apirans ov hiz loinz, iven dounward, fir ; and from hiz loinz iven spward, az de apirans ov brjtnes, az de kōlor ov amber.”

In Nr 40 ov "Erts in de Univers," iz a remarkabel akount ov a personal manifestesjon ov de Lord Jizës Krjst tu serten spirits, az a Divjn Man standin in de ssn ov de spiritual wërld. It iz der steted olse dat several spirits hu had bin men spon ert in de listjm ov Jizës, and hu had sin and nen Him, deklærd befer de hel kəmpani dat de person apiring in de ssn woz de identikal God-Man, Jizës Krjst, hum de had nen on ert.

De last minz or midism bj whig de Lord iz prezent in de spiritual wërld iz tru Hiz riten Wërd. His iz astonisj tu deez hu duu not beliv in de inspirejon ov de Heli Skripturz, and tu deez olse hu sspæz dem tu bi nsting bst a literal mesej from God tu man, lik de riten or printed löz bj whig a kin me gævern hiz sæbjekts.

Swedenborg aserts dat de Wërd iz absolutli divjn; dat it iz not enli de krotn ov revelesjon, bst "de plenitjd ov God." Its inmost iz de Divjn Truþ or de Divjn Mjnd itself.

"In de beginin woz de Wërd, and de Wërd woz wið God, and de Wërd woz God."

"And de Wërd woz med flej and dwelt amøn ss."

His konsepsjon ov de tru netur ov de Bjbæl vastli eksidz eni fot ov its inspirejon or helines ever be-

før promislgeted. In its inmost it iz God Himself; absolut divjn truuf, inkomunikabel tu fñjt kriturz. It desended frun de mñdz ov de selestial enjelz, and woz presented outwardli tu dem bj spefal dikteson az a grand sistem ov selestial truuf. Fløig ðens frun de spiritual hevenz, it woz dikteted in a form ov spiritual truuf. Desending stil lær intu de natural degri, it tuk on a natural and literal form, aperentli imperfekt, fibel, obskur, and akomodeted tu ðe fiblest and obskurest stets ov de human nderstanding.

Nou ol ðiz sensez, sterli diferent in eksternal apirans az ðe ar—ðe divjn, ðe selestial, ðe spiritual, ðe natural, ar absolutli wñ. ðe kœkzist, kœhir and konekt bj korespondensal formz in ol ðe sfirz ov krieson. When man spon erf ridz a vers in ðe leter hæmbli and belivñgli, spiritual enjelz instantli persiv it in ðe spiritual sens, selestial enjelz in ðe selestial sens, ðe Lord hirz and filz it, and ðe Divjn Truuf rœnz ðe hœl skel ov fot from senter tu serkœmferens. ðæs wi ar konsefjeted wið enjelz and konjoind tu ðe Lord bj minz ov Hiz Wœrd.

ðe Wœrd, riten bj enjelz from direkt divjn dikteson, iz prezœrvd in everi hevenli sœsjeti wið gret ker, and iz aprœgt wið prœfound reverens. It iz ðe

sers ov ol der wísdóm and pouer. Æ pæblik wær-sip iz from ðe Wærd, and ðe minister dæz not eks-plen its minig from hiz self-derívd intelijens, bæt from intirior ilumineson, sê ðat hi kan diskæver and drô fêrð truwðz whig wer not vizibel from an ekstirior standpoint. Æ Wærd iz apíld tu in ol kæsez ov dout or dífkælti; for ðe Læ ov ðe Lord renz suprim in heven. Æ Wærd ðer anserz ol ðe kwestionz ov ðe earnestli-sikig sæl, az ðe prefæs stænz on ðe brest-plet ov ðe hj-priest responded tu hiz prerz bj bútiful veriesonz ov ðer ljt.

Æiz kopiz ov ðe Wærd sijn in heven wíð a gret ljt, veriig in kælor, pouer and búti wíð ðe stets ov ðe partikular sæsjeti. Æ ilumín ðe tempelz wher ðe ar kept, and iven ðe fesez ov ðe enjelz hu asem-bel tu hir, az ðe fes ov Mæsez woz brjtend bj geziig on ðe tablets konteniig ðe Dekalog. Æ sfir ov ðe Wærd, whig iz in rialiti dát ov God Himself, kanot bi sæfli aprægt bj ðæz hu ar in kontrari or ænlæviig and ænbeliviig stets. Swedenborg sê ðis atempted bj ænpreperd spirits, bæt ðe wer hærlð sensles tu ðe ground wíð fenomena rezembliig tænder and ljtniig. ðis eksplend tu him ðe mirakulæs pouer whig emaneted from ðe ark ov ðe kævenant, prostrætiig ðe statuz ov híðen godz befer it, and instantli des-

troiig döz hui tэгt it прөfenli or iven inosentli. De ark ov de kэvenant represented de Wөrd in de hevenz; and whot simd a mirakel from de еrtli standpoint woz de orderli operejon ov a spiritual lө.

It givz gret ofens, widout eni raјonal foundejon tu de liderz in ortodoks komunjonz, dat Swedenborg јud asert dat de Episelz, de Akts ov de Aposelz and several minor buks in de Old Testament, ar not ov ikwal valy wid de rest ov de Skripturz. Sөm ov dem iven intimet dat Swedenborg found it konvinient, in defens ov hiz nу јioloji, tu ekspөnj from de kanon döz perjonz whig militet most agenst it. Hou sterli unfounded sөg a gөrj iz wil bi aperent on de slјtest ekzaminejon ov de fakts.

De separet buks ov whig de Bijbel iz kompөzd wer riten in diferent eјez and plesez and bj diferent perjonz. De wer not kolekted intu wөn volum ыntil several hөndred yirz after Krјst. De task ov separsting de tru Wөrd ov God from de mas ov spuriss or apokrifal literatur whig had gөferd around it woz ыnderteken bj kounsilz ov bisops, or left tu individual gөrgez. Der woz nө gret gјdig lјt or prinsipel. De desigon woz riht tru fansi or prejudis, spon miger fakts and ыnsatisfaktori deta. It woz frikwentli med bj vөt!

De konsekwens woz, dat apokrifal buks wer red in meni gærgez for several senturiz, and dat de grandest ov ol de Sekred Buks, de Reveleson, woz for a loſ tîm rejekted bi de hjest aſoritiz. A stil greter ivil rezulted, nemli, dat de hæl tiori ov inſpireson woz mæd tu rest spon tradison ond aſoriti, and de Gærſ bound doun tu literal interpretesonz, sœ dat it haz never had eni wærdi konsepsjon ov whot de diviniti ov de Wærd iz.

Swedenborg kœmz wið a ki tu de biblikal misteriz; a ki whiq hi did not invent, bœt whiq woz given tu him. Wi apli dis ki tu fiv-siksts ov de buks bound spon az de Wærd ov God, and wi find it tu drœ from dem spiritual truðz ful ov wizdom and buiti. Wi find olseœ dat it haz nœ mœr aplikesjon tu de remenig buks ðan it haz tu de oresonz ov Sisere. De hav nœ spiritual sens; and nœ human injenuiti kan put wœn intu dem. De diferens betwin de jenuin Wærd ov God and de pijs wærks whiq hav bin mistekenli bound spon wið it iz fœnda-mental, organik, and eternal; a diferens izili diskœverd bi ðœz hu wil giv de mater a pesent and kandid investigesjon.

De apostolik rijtingz, however, ar ov gret fiolojik al valy. De hav œbsœrvd an important us in de ferst

Kristian Ćsrg, and wil ever bi referd tu nder de Nŭ Dispenseſon, az  nli ov les importants  an de veritabel W rd ov God. Swedenborg's estimet ov  er karakter iz   s given :

"In regard tu de rjtingz ov P l and de   er aposelz, i hav not given  em a ples in de Arkana Selestia, bek z  e ar dogmatik rjtingz mirli, and not riten in de stj l ov de W rd, az ar   z ov de Profets, ov David, ov de Evanjelists, and de Revelseſon ov St Jon.  e stj l ov de W rd konsists  rmout in *korespondensez*, and  ens efekts an immidist komunikseſon wi  heven ; b t de stj l ov  iz dogmatik rjtingz iz kwj t diferent, havi  indid komunikseſon wi  heven, b t  nli midietli or indirektli."

" e rizon whj  e aposelz r t in  is stj l woz,  at  e n  Kristian Ćsrg had tu m k its begini   rom  em ; konsekwentli  e stj l  zd in de W rd wud not hav bin proper for s   doktrinal tenets, whiq rekwi rd pl n and simpel langwej s ted tu  e kapasitiz ov    riderz. Never eles,  e rjtingz ov  e aposelz ar veri gud buks for  e Ćsrg, az  e insist on  e doktrin ov  ariti and f    ens derj d az stro li az  e Lord Himself haz d n in  e Gospelz and in  e Revelseſon ov St Jon."

Revi    is h l kwestion ov  e prezens ov  e

Lord in heven and in de human hart, and de spiritual loz bi whig revelsion iz efekted, and espesali de tru netur ov de Divjn Wærd, it bekæmz klir tu de mînd hou an ænfældig, bi divjn komisïon and spesal iluminesïon, ov de spiritual sens ov dæt Wærd iz a veritabel Sekond Kæmîg ov de Lord. Dis iz de minz wherbj de Nu Jerusalem, a kompakt bodi or sistem ov spiritual truþ liding tu an anjelic lif spon ert, iz "desending from God out ov heven."

Hou loq wil de præfest Cærg ov Krjst fel tu rekogniz dis stupendæs blesig, ov whig Swedenborg haz bin ænli de pasiv midisim? Hou loq wil it græp in de darknes ov naturalizm, adhiring tu de fælsitiz ov de past, and fel tu diskæver de gret ljt whig iz ælredi striming from de æpen hevenz, and whig wil illuminet, in de Lord's tîm, iven de darkest kornærz ov de ert?

CAPTER VIII.

DE OKUPEEZONZ OV HEVEN.

Hou ar wi engejd hirafter ?

Dr Calmerz, in an admirabel diskørs on de “nu heven and de nu ert,” ekspørez wið a masterli hand de metafizikal deluuzonz whiq ekzist in hiz øn and ol sðer evanjelikal denominejonz on de *immatirialiti* ov de lïf tu køm.

Hi karakterizez az “an imajinejon tu bi rektifid, de prodøkt perhaps ov a roj bøt fasonabel filosofi,” de prevalent jdia, “ðat when a spiritualizing prøses haz pørijd awe ol our kørspjon, ðen, bi de steping-støn ov deð and rezørekjon, wi sud bi børn awe tu søm etirial rijon, wher sens and bodi and ol in de sep jðer ov ødibel sound or ov tanjibel ssubstans ar sñnøn.”

“De komon imajinejon,” sez hi, mekiñ a most humilietig konfesjon, “ðat wi hav ov paradjs on de sðer sjd ov deð iz ðåt ov a lofti airial rijon, wher de inmetz fløt in iðer or ar mistirissli sस्पended spon nætig ; wher ol de worm and sensibel akømpaniments, whiq giv sэг an ekspresjon ov strengt and

lijf and k̄loriſg tu our preſent habiteſon, ar atenq̄eted int̄u a ſort ov ſpirit̄ual element dat iz miger and imperſeptibel and ʒninvjtiſg tu de { ov mortalz hir beſe—wher everi veſtij ov matirializm iz d̄en awe.”

S̄eg iz a pikt̄ur ov de Kristian heven dr̄on bj a meſt lerned and devout Kristian miniſter ! Kon-
trast it wið de tru jdia ov heven whiq̄ iven gildren, ʒnt̄q̄tord bj katekiz̄mz, glin int̄q̄itivli from deekspres deklareſonz ov Skript̄ur, de apirans ov enjelz, and de rekord̄ed vizonz ov profets and apoſelz. Du not de ſimpel-mjnded leiti, olse, ʒnbl̄inded bj meta-
fizikal ſoſiſtriz, ſinḡk ov heven az de gildren du, az a w̄erld ov ſuperlativ grandor and b̄uti, ful ov vizi-
bel and odibel and tanjibel riahtiz, and inhabited bj gl̄orīss b̄ij̄gz in de h̄uman form, liviſg in ſplendid manſonz and klad in radiant garments, displeiſg, olse, de tender ſimpatiz ov h̄uman l̄ov and ol de n̄obel aktiv̄itiz ov de h̄uman intelekt ?

“De h̄olderz ov dis imajineſon,” kontin̄q̄z Dr Calmerz, in a depreketiſg maner, “forget ol de whil dat der iz n̄e eſenſal konekſon betw̄in matirializm and ſin—dat de w̄erld whiq̄ wi nou inhabit had ol de amplit̄ud and ſoliditi ov its preſent matirializm befor̄ ſin enterd int̄u it.”

“Wer our ples ov everlastin blesednes,” hi arguz, “sø purli spiritual az it iz komonli imajind, ðen ðe söl ov man, after haviḡ kwited hiz bodi at ðeð, wud kwit it konklusivli. Whiḡ sud ðe disengejd spirit agen bi fasend tu ðe drag ov ðát grøser and hevier sæbstans, whiḡ meni ſiḡk haz ønli ðe efekt ov wein doun its aktiviti? Whot iz ðe us ov a rezsekſon if ðe union ðat ðen teks ples iz tu deden or reduz øl ðeðz enerjiz whiḡ ar askriḡd tu ðe livin prinsipel in a stet ov separeſon?”

Suurli ðe riḡter ov ðis wud hav rizen tu klirer and nebler vuḡz ov ðe söl, ðe rezsekſon, and ðe lif tu køm, had hi stædid ðe filosofi ov Swedenborg, whiḡ solvz øl hiz difikæltiz at wøns bi tiḡin ðat ðe spiritual bodi and ðe wørld it livz in ar nĩðer matirial nor immatirial, bæt sæbstanſal!

Hiz strongest argument for ðe soliditi or rialiti ov ðe spiritual lif in opozifon tu ðe absærd immatirializm whiḡ iz everiwher tot, iz drøn from ðe fakt ðat God manifested Himself in ðe fleš, asuḡmd, puriſd, and gløriſd a human bodi, and asended tu heven wið it, whør Hi renz for ever in it.

“Dæz ðis luk,” hi kontinuz, “liḡ ðe abolifon ov matirializm after ðe prezent sistem ov it iz destroid? Or dæz it not ræðer puuv, ðat, transplanted intu

anðer sistem, it wil bi preferd tu selestial onorz, and prelongd in immortaliti frumout ol evez ? ”

Had hi nderstud hou *matirial* and *sabstansfal* tingz ekzist simaltenissli in diskrit degriz or plenz ov biig, and nderger korespondig evolusjonz for ever, hi wud hav eskept ol ðis blunderig in ðe dark, ðis konfuzd and vsg spekulasjon, ðis anjhilejon ov ðe fizikal wærlð, and ðis imposibel transfuzion ov mater intu spirit !

“ ðe a paradjs ov sens,” hi sez in prøfesonal kwolifikasjon ov hiz statments, “ it wil not bi a paradjs ov sensfualiti. ðe not sœ ænliik ðe prezent wærlð az meni aprehand, ðer wil bi wæn point ov total dissimilariti betwikst ðem. It iz not ðe entjr sæbstitujon ov spirit for mater ðat wil distingwið ðe futyr ekonomi from ðe prezent. Bœt it wil bi ðe entjr sæbstitujon ov riðissnes for sin. It iz ðis whiq signalizez ðe Kristian from ðe Møhamedan paradjs. Not ðat sens and sæbstans and splendid imajeri, and ðe gløriz ov a vizibel kriesjon sin wið bodilijz ar ekskluded from it, bœt ðat ol whiq iz vjl in prinsipel and volæptuœs in impurity wil bi æterli ekskluded from it. ðer wil bi a ferm erf az wi hav at prezent, and a heven streçt øver it, az wi hav at prezent ; and it iz not bi ðe absens

ov ðiz tīnz, bæt bj ðe absens ov sin, ðat ðe abødz ov immortaliti wil bi karakterjzð."

Ðe spekuþefonz ov ðis gret evanþelikal tīnker, ðe far belø ðe standard ov Nū Ċzrg truþ, and ſeīn raðer a brev ſerġ and strġgel for līt ðan ðe līt it-self, ar kordiali komended tu ðez perſonz hu ar afred tu tīnk independentli on ðez sꝛblīm tīmz, or iven tu tīnk ov ðem at ōl. Ðe me infer from ðiz vūz ðat it iz ʒnskriptūral, ʒnfilosofikal and absꝛrd, tu spik or iven tīnk ov heven az a veg and felisitꝛs stet ov ðe sēl flētiġ awē in immatirial itērz. And ðat, on ðe kontrari, it iz hġli raſonal and biblikal tu deskriþ it az a jenuīn and bꝛtiful wꝛld, ful ov glōriꝛs and sentli pipel, liviġ in ðe konstant ekser-sjz ov ōl ðe aktivitiꝛz, and in ðe enjoiment ov ōl ðe plegurz ov whiġ ðe sēl and bodi ov man ar kepabel.

Ðe sġntifiķ element predominets sꝛ larġli in our modern kēltur, and ðe kꝛrent ſioloġi iz sꝛ ʒterli diverst from sġens, ðat in ðe mīndz ov mōst men ðe spiritūal and natūral wꝛldz stand far apart, wiðout ðe list nesēsari or filosofikal konekſon. Ðe rezēlt iz a dip-ruted natūralizm bēf in and out ov ðe ġzrg, sꝛ ðat ðe intelekt iz aktuāli ofended at ðe jdia ov øpen komunikeſon wið heven, az if it wer sꝛmfiġ absꝛrd or imposibel.

Swedenborg tiĝez ʒs de diferens and de analoji betwin sʒbstans and mater, betwin de ſpiritual and natural wʒrldz, and ſatisfʒz our raſonal fakʒliti az tu deſer korespondiſ lʒz and fenomena. Dis hi haz dʒn ʒnder ſpeſal and konſtant ilumineſon from diviſn ſerſez, sʒrounded bi everi ſefĝard tu protekt him from eror or impoziſon. De Biſbel wil hirafter bi a ſild buk ʒnli tu deſz hu refuʒ tu ekzamin de ſpiritual liĝ revild in its pejez bi its Diviſn Otor tru hiſ ĝeʒen midiz̄m. Tu deſem, indid, deſ wil remen a dark ſader, and heven a veg ſplendor, an imajinari ſtet, a ſeleſtial hep, a piʒs drim; and de heſ liſ tu kʒm a miſteri, beſer whiĝ de ʒnintrʒkted mʒnd ſiſks doun in helplesnes or total apaſi.

Wi hav ſin in de priviʒs ĝapterz dat heven iz, ferſt, a ſtet ov lʒv and ĝariti in de hart; ſekondli, and fleiſiſ from de ferſt, a ſtet ov wiʒdom and ilumineſon in de mʒnd; and terdli, az an efekt ov diʒ emeʒſonal and intelektual ſtets, a vaſt wʒrld ov buſi and ĝlʒri, mekiſ preſiʒli de ſem kiſnd ov impreſon ʒpon our ſpiritual ſenſez dat de natural wʒrld meks ʒpon our natural ſenſez.

Heven beĝinz at de ſenter, in a ſtet ov lʒv and ĝariti in de hart. Dat iz de eſenſal beſis ov its ekziſtens, de priſmal kʒz ov its kriſſon. Ne fiziſkal

genjez, nē varieſonz ov ples, nē poſibel yerninȝ or prerz kan bring a ſel intu heven. Nē lerninȝ, nē wizdom, nē ſpiritual illumineſon, nē feſt, nē opereſon ov de ſnderſtandinȝ, kan ov demſelvz advans de ſpirit wēn ſtep nīrer tu de perl-whijt gets and manſonȝ ov de bleſt. Lēv tu God in de hart, ȝariti tu de nebēr, ēbidiens tu de divjn lōz, a liȝ akordinȝ tu de komandments, houever akwīrd, ſnder whotever nemȝ or formȝ or kridȝ; dīz ar de paſports tu heven, for dīz ar de pouerȝ whiȝ kriet it and animet it and ſæſten it from wēn mōment tu anſder.

De matirial ov heven iz, derfor, a nūmberles mēl-titūd ov ſelȝ, iȝ wēn ov hum iz perfektli ſēbmisiv tu de divjn wīl, and lēvȝ hiȝ nebēr beter đan himſelf. Iȝ wēn iz redi and iȝer tu ȝiv, not ēnli mēȝ bēſt ol hi haz for de benefit ov ſderȝ, and tu devōt hiȝ leborȝ and konſekret hiȝ liȝ tu de komon gud. Dīs loſti iȝdia iz atēnd bȝ a gud liȝ on erđ, and bȝ de ȝſjment after deſt, when de gud and ivil elements in de karakter ar ſepareted, de ivil kaſt out or med đſrēli dormant, and de gud med de ruļinȝ lēvȝ and ȝīdinȝ prinsipelȝ ov de fūtȝr liȝ.

Selȝ, sēȝ az wi hav deſkriȝd de enjelȝ tu bi, liv in ſeſjeti wiđ iȝ ſder. Men az wi ſi đem hir on erđ, ar greȝeriȝs, liȝ animalȝ; bēſt enjelȝ ar konſē-

fietiv; dát iz, de ar dron tugeđer bi spiritual afin-itiz, and de ar arenjd or organjzd intu sēsjetiz, siriz, orderz and degriz, akordin tu de speſal fēnjfonz de kan diſgarj. De organjzin pouer iz not de ſelfhud ov de ſpirit, nor de rul ov de ſtrongest, nor a trans-mutēd ōſoriti, nor de wíl ov a majoriti. De organ-jzin pouer iz de lēv and wizdom ov God, fleiḡ ſtru ōſentik and rekognjzd çanelz, felt in everi hart, klirli komprehended in everi mjnd. Der iz nē posi-bel kolizon ov interests or pouerz or ſersez, bekōz ol ðiz hav bin sērenderd tu God. Hi asjnz everi enjel hiz pēst and ofis, jēst az Hi kips everi star in its plē ſtruout de ſjiniḡ abisez ov de natūral sfir.

De tjp xpon whiḡ ol de hevenli organizeſonz ar efekted iz de Human Form, dát transendent epitomi ov ol de prinsipelz, formz and pouerz ov de univērs, dát imej and ljkes ov God. Lē sēsjeti iz konstituted and iḡ heven iz konsolideted on de prinsipel ov de human bodi, in whiḡ everi organ, and everi ſel and unit ov an organ, livz and wērks for de ben-efit ov ol de rest, and teks nētiḡ from de komon fēnd bēst whot iz rekwjrd tu kip it in helḡful, wērkiḡ kondiſon. De liḡ and joi ov de ſel ar in de wērks and in de ūs or de gud ov it.

Sēsjetiz and individūalz hav der plēsez, asēſie-

sonz, pouerz, formz and objektiv sərrounding akording tu de uez or fəŋksonz de ləv tu perform. He difer wjzli in ol ðiz respekts, bət sɜg iz de divjɪn order whiç prevelz in heven, ðat ol de infinit parts wərk harmənissli tugeðer tu de komon end; and sɜg iz de perfekson, pis and fitnes ov de həl, ðat de hevenz apir in de sjt ov de Lord az wən man, and iç individwal iz a perfekt miniatyr ov de həl.

His pur or ʒnlimited and spiritwal anatomi, ðis transcendental fizioloji, ðis ʒniversal filosofi ov form, whiç redimz sjkoloji from its abstraksonz and meks de ʒnivers a konkrit, liviŋ kozmos, or organizm ov buti, olðə ferst definitli steted bj Swedenborg, haz bin dimli fərsin bj 8der gret fɪŋkerz.

Pəl, rɪtiŋ tu de Korinθianz, givz ðis hevenli prinsipel ov organizejon de foløiŋ ekspresjon :

“Nou ðer ar diversitiz ov gifts, bət de sem Spirit. And ðer ar diferensez ov administresjon, bət de sem Lord. And ðer ar diversitiz ov operejon, bət it iz de sem God whiç wərkeð ol in ol. Bət de manifestesjon ov de Spirit iz given tu everi man tu profit wiðol ” (or for definit uez).

After spesifiŋ sɜm ten ov de diferent fəŋksonz, ov de Spirit in diferent individwalz, hi kəntinuz :

“Bət ol ðiz wərkeð, ðat wən and de selfsem

Spirit, divjdiŋ tu everi man severali az hi wil. For az *de* bodi iz wɛn and haʃ meni memberz ; and ol *de* memberz ov *dat* wɛn bodi, biij meni, ar wɛn bodi ; sɛ ɔlse iz Krjst. For bj wɛn Spirit ar wi ol baptjzɔ intu wɛn bodi, wheðer wi bi Juuz or Jentjiz, wheðer wi bi bond or fri."

Wi šal ɛnderstand mɛr klirli whot *de* okupefonz ov *dis* hevenli spirits ar, if wi ferst remuuv from our mjnd'z j, az kalkuleted tu obskur our persepfon, ol *ðez* prezent and ertli engejments, whiq, bj *de* veri konstituʃon ov *de* spiritual wɛrld az ɛnfɔldeɔ bj Swedenborg, ar ɛnnesesari or imposibel in *de* futuɹ lijf.

De natuɹal wɛrld iz *de* sfir ov beɹt and ov deʃ. In *de* spiritual wɛrld nɛʃiŋ iz born and nɛʃiŋ diʒ. *De* natuɹal wɛrld iz fikst in tɹjɹ and spes, not respondiŋ or respondiŋ veri slɛli tu *de* spiritual ɟenjez ov *de* sel. *De* spiritual wɛrld on *de* kontrari iz instanthenissli plastik tu *de* mɛʃonz ov *de* sel, ov whiq its tɹjɹz, spesez and ol its objektiv fenomena ar striktli reprezentativ. From *dis* filosofikal besis *ðer* springz ɛp at wɛns a vast diferens betwin *de* okupefonz ov *de* inhabitants ov *de* respektiv sfirz.

Abstrákt from *de* biznes ov our wɛrld ol *de* arts and tredz and leborz whiq ar konsernd in *de* fidiŋ,

klødiſ, houziſ and gſvernig ov mankiſd, whot wud bi left? Nø sizonz, nø krops, nø farmig; nø hētiſ, nø fiſig; nø tranſportefon ov komoditiz, nø bargaſ and ſel; nø wejez, nø properti, nø māni or ſder reprezentativ ov valū; nø manuſfakturz, nø hous bildiſ, nø plantiſ, nø kworiſ, nø bert, nø diſizez, nø deſ; nø gſvernments lik ourz, nø elekſonz, nø takſez; nø kriminal juuriſpruſdens; nø worz, nø tritiz, nø partiz in Ēſrg or Stet. Tēk ol ðiz ſiſz, and meni ſderz, awe from our konſepſon ov aktiv liſ, and at fiſt blōſ whot an enormōs vakūxm iz left! It ſimz tu ſs az if ol woz teken awe, ol mōtivz tu akſon; ye, ðe veri beſis ov afekſon and ſot.

Nou ol ðiz okuſeſonz, wið ðe filiſz, iðiaz and mōtivz whiq ðe involv and enjender, ar pekuliar tu ðe natūral wōrld, tu a relm ov tīm and ſpeſ, in whiq fiſt ſiſz ar krieted, born, grō and dī. ðe ar neſeſari tu ðis our fiſt ſtēj ov ekziſtens, and ar ðe veri minz ov our raſonal development and ov our prepareſon for ðe hjer liſ. ðer ſs, however, iz ōnli temporari, and ðe obſkūr our perſepſonz ov ſpiritual ſiſz, and hīd from ſs ðe riċez and glōri ov our fūtur inheritans. Our liſ hir iz a ſōrglim ov imortaliti. ðis wōrld iz ðe ſid-fild ov elements whiq ar tu ber flouer and fruit in heven.

Hiz tingz du not ekzist in de spiritual wørld, be-
kōz de opereſon ov de lo ov krieſon der diferz from
its opereſon hir, dát biig a wørld ov spiritual sēb-
stansez and not wēn ov inért mater. Spiritual sēb-
stansez ar emanesonz or konkriſonz from a divjn
sēbstans, and tek form and kēloriſ from de opere-
ſonz ov de Divjn Mjnd, and from dēz ov de ſijnit
mjndz whig Hi kriets. Our spiritual bodiz, de gar-
ments de wer, de houzez de liv in, de objekts whig
sēround dem, ar ol “med wiðout handz.” Az
Swedenborg ekspresez it, de ar ol given frili bj de
Lord. Fud, klēdiſ, ſelter ar nē longer objekts ov
penful solisituð. In our Fader’z hous ar “meni
manſonz” preperd for sē bj Himself. Wi ar fed
wið “enjelz’ fud,” a ſpontiēss krieſon lik de mana
ov de wildernes. Wi ſind ourselvz deli klēdd in
koreſpondens wið our intirior stets, lik de liliz ov
de fild, whig nīſter toil nor spin. De gōlden siti
“garniſt wið ol maner ov preſēs stēnz,” and de
river ov liſ “klir az kristal,” riſ ever beſer sē az in
a raviſiſ and perpetuā drim.

O swit and blessed kēntri!
de hēm ov God’z elekt;
O swit and blessed kēntri!
dat iſer harts ekspekt.

O fildz dat né nē sorø!

O stet dat firz nē strif!

O prinsli bouerz! O land ov flouerz

O relm and hēm ov Lijf!

Wi kan nou si dat de okupejonz ov de 8der lijf ar *spiritual* in der karakter. De ol hav referens tu de grøt and illuminesjon ov de mind, tu de purifikesjon ov de afekjonz, and tu de sanktifikesjon ov de wíl and de kondækt ov de lijf on prinsipelz ov læv tu de Lord and gæriti tu de næbær. Tu grø in wizdom, intelijens, gudnes and usfulnes for ever, iz de lijf and felisiti ov heven.

When wi se dat de okupejonz ov de hevenli lijf ar spiritual in der karakter, wi ar far from minin dat heven iz an infinit Ærg, and our lijf der a perpetual sabaþ in de ordinari sens ov ðiz wørdz. Tek æp eni ortodoks wærk on de sæbjekt, and y wil find dat høliness, self-renænsiesjon, fæt, læv, prez and prær ar konsiderd az de elements and biznes ov de hevenli lijf. ðis iz a gret mistek. ðiz ar ønli elements ov de hevenli *karakter* whiq preper wæn for de hevenli lijf. De hevenli lijf iz wæn ov konstant spiritual aktiviti, in whiq everi intelektual fakælti ov de mind and everi ekzølted afekjon ov de hart iz køld intu blisful operejon.

De relijss instinkt ov kers ekzists in heven in de hjest degri; b̄t it iz not de h̄l ov hevenli lijf az iz komonli s̄pezd. Der ar prijet and p̄blik deve-sonz, and de spirit in its eksersizez ov prez and prer rizez tu an ekstasi ov fet and l̄v, ov whiq wi hav hir n̄r konsepsjon. De p̄blik w̄rsip iz kond̄kted bi singin, prein and ekspondin de W̄rd ov God, and de Ć̄rg militant on ert̄ resivz its best inspirejon from de Ć̄rg trij̄mfant in heven. Relijss ofisez perform der de sem us de ar dezind tu fil hir; de bring s̄s int̄ kl̄ser komun̄ion wiđ de Divjn L̄v, and ren̄q de s̄l wiđ hevenli strenḡt and pis, ̄nli tu fit s̄s m̄r t̄sreli for de konsej̄sionz ov lijf and de disḡrj ov ol our s̄fal and domestik d̄ytiz.

De hapines ov heven dependz on its neb̄rli aktiv̄itiz, and not on its h̄elines or its prerz or its prezez, olđ̄ de former kanot ekzist wiđout de later. De joi ov heven iz in us. N̄r jen̄in or permanent felisiti kan fl̄e from abstrakt st̄ts ov de m̄jnd, establiŋ a mirli personal relejon wiđ God for de sek ov w̄n'z ̄n salvesjon. St̄ts ov m̄jnd enterd int̄ az if n̄r s̄der biin̄z wer in ekzistens b̄t de s̄l and its M̄ker, m̄st hav in dem a larj element ov selfi-nes. Dis iz de relijon ov de hermit in hiz kev, or ov St S̄imon on hiz pilar, not đ̄at ov Wesli in hiz kamp-

-mitingz, and ov Houard in ðe prizonz. Kristianz ov ðe former klas ar besijd bi devilz, whil ðe later ar atended and kœmforted bi enjelz.

Nœ ; ðe lœv ov God iz best ekzibited in ðe lœv ov ðe nebr̃. Ænles our lœv ov God lidz æs tu establiþ fraternal and helpful relefonz wið œl about æs, it iz a sœl wiðout a bodi ; jðiaz wiðout wœrdz tu revil ðem ; a hous wiðout a foundeþon.

Hi preet best hu lœvet best
œl þingz bœt gret and smœl.

Ðe enjelz hav lernd ðæt leson, sœ hard for ðe karnal mĩnd tu komprehend, ðat hapines konsists in lœvin and œbeig God sœ suprimli, ðat our selfhud iz put in ðe last and lœest ples, and our lijf iz ekspended æpon and for æðerz.

Ðis iz tu bi lijf God. Hi did not kriet ðe wœrld for ðe disple ov Hiz œn glœri, az sœm ov ðe œld katekizmoz hav it, bœt tu mek a univers ov wijz and hapi kriturz, and tu flied œl ðe sfirz ov krieson wið lijf and pis and byti and eternal joi. Tu resiv from Him and tu giv tu æðerz iz ðe sikret ov hevenli hapines. Ðe mœr ðe enjel givz, ðe mœr hi resivz. Ðe purest iz ðe riçest. Hi ðat luzez hiz lijf, fĩndz it. Ðe gretest iz ðe servant ov œl. Ðe wijest iz ðe mœst çildliþ. Oh hapi, glœriœs reversal ov ðe

emz, diſpoziſonz and filiſz ov our ertli and ſnrejen-
eret ſtet!

De okupeſonz ſpon whig de anjelik enerjiz ar eks-
pended ar domestik, ſeſjal and ſivil. Az de hevenli
karakter beginz wið de hart, ſe de hevenli wørld
beginz wið de høm. Everi ſeſjeti in heven iz a
klæſter ov hømz. Everi hous or høm iz a litel para-
diſ, in whig an Adam and an Lv (for marej iz de
proper ſtet ov de enjelz), konverſiſg deli wið Jehøva,
enjoi in mutual løv de eterniti ov weded blis. De
marid per iz de unit ov heven, reprezentig de union
ov de Gud and de Tru in de Cærg, and ov de divjn
løv and wiſdom in de Divjn Man. From de høm,
az de ſenter ov lif and pouer, præſid ol de anjelik
aktivitiz for de pøblik gud.

Az de individualz ov everi ſeſjeti difer in talent
and pouer, and in de degriz ov løv and wiſdom de
hav reſivd from de Lord; az ſøm ar wjzer and mør
kepabel ðan æðerz; and az ol infirior ſiſz mæſt bi
æbordinated tu ſupirior ſiſz, and invjolabel order
bi preſkribd for everi ofis and fæſkſon; ðerfor ðer
ar gøvernments in heven. De gøvernment ov heven
iz ðæt ov mutual løv. De lø ov de Lord iz de ønli
lø ðat renz or kan bi ekſekyted in ðeſz blisful ſfærz.
De ar gøvernerz and prinſez and rulerz ðer, hu hav

de lō ov de Lord mēst klirli inskrijbd spon der jāj-ments and mēst dipli engreven spon der harts. De du not dezjr ofis, nor ar de elektd tu it. De held it bj vertu ov der inhirent kapasiti, patent tu ol jz, ov eksekutjg it best. Dis prinsipel asjnz everi inkāmbent tu hiz pōst, from de kin and de prist tu de hāmblest servant and dōrkiper, and de hjest and lēest ar bound tugeđer bj de gōlden gen ov lōv.

Talents ar given tu bi emploid, not tu bi berid in de ground. Everi sōl haz a spesifik jinijs whig konstituts its individualiti. If de sōl iz imortal, and retenz its jidentiti, it wil bi de sēm sōl, intelektuāl and morali, dat it woz hir. Dērfōr everi faksłti ov man wil kām fōrt in de fytur lijf for its jēr ov disple, development and us. De man ov sjens, de filosofer, de matematisan, de tiolōjian wil deljt in stōdi and reflekson, and wil komuniket ever nū and wōnderful truđz whig de wil drō from de ekzostles stōrhōuzez ov de divjn wizdom. Artists wil gladen de j wiđ krijsōnz sōrpasiņ ol terestrial aqivments. Pōets wil çarm de mjnd wiđ songz ov perenial buđi. Muzisanz wil raviđ de sōl wiđ melodiz ov heven. Deđ onli friz, ekspandz, elevets and glōrifiz ol de keabilitiz ov de gud.

Dēr ar gemz and amuzments and sōjal partiz and

pæblik gaderingz in heven az wel az on ert. Everitig whig ever rekrieted and delitid ðe hart ov man, and whig kan bi tsereli divested ov ivil and ov ðe fentest sɔjestion ov ivil, wil bi ripredust hirafter in mœr butiful, ençantiŋ and enduriŋ formz. Nor wil ðæt histrionik talent, whig God haz sœ larjli souerd spon man, fel tu impart ɔnder ðe purest ɔspisez ðe instrækŋon and amuzment it woz deziŋd tu bestœ.

De lif and joi ov enjelz hav a wiðer fild ov akŋon ðan ðe plegurz ov individual kœltur and ðe bestœal ov ðer spiritual pozesonz spon ɔðerz. Hœz hapi biingz hav a vast siriz ov dūtiz tu perform for ðe human res, whig wil bi perpetual; for ðe fizikal univærz iz ðe nesesari basis ov ðe spiritual, and men wil never sis tu bi born in ðis wœrld and bekœm enjelz in ðe nekst.

“De enjelz ov everi sœsjeti,” sez Swedenborg, “ar sent on mifonz tu men, tu gard ðem and tu widdro ðem from ivil afekŋonz and ðe fœts ðens orijinetiŋ, and tu inspiœr ðem wið gud afekŋonz sœ far az ðe wil frili resiv ðem.”

“Ar ðe not œl ministeriŋ spirits?” sez ðe aposel Pœl.

Her ar sœsjetiz ov enjelz huu hav ðe ɔarj ov infants, huu ðet haz erli relist from ðe bondej ov natuœ.

8der sēsjetiz instrēkt and eduket dem az de grō
sp.

Der ar sēm hu assist in de rezsekʃon ov de ded
dāt perpetuāli-rekʃiŋ mirakel ov divjŋ lēv and
pouer.

Der ar sēm hu prētekt de sēlz ov dēz nūli desist
from de infestēsonz ov ivil spirits.

Der ar sēm hu ar midietori spirits betwin wēn
sēsjeti and an8der, iġ reprezentiŋ hiz ēn sēsjeti and
spikiŋ for it.

Der iz dēs a vast ġen ov konekʃon and komunika-
ʃon ov ol de sēsjetiz wið iġ 8der, sē dāt de sēl bi
sēksesiv prēġresjonz or ġenġez ov stet mē pas from
wēn tu an8der and eksplōr ol de wōnderz and glōriz
ov heven.

And dis ġen ov konekʃon riġez tu men in de
natuṛal sfir. Az dāt ġarmini pōet, Jerald Masi, singz :

Etz woġ sē dāt wi kanot si ;
lips worn sē whiq wi me not kis :
de wet for sē, and starili
lin tōard sē from heven'z latises.

Wi kanot si dem fes tu fes ;
būt lēv iz nirnes ; and de lēv
sē yet, nor ġanj wið ġanj ov ples,
in der mōr human wōrld absv.

Nor ar heven and ert de enli fildz ov anjelik lœv and lebor; for de enjelz ar frikwentli sent intu de helz, berin de oliv branç lik komiſonerz ov piſ, tu reſtren de vjolenſ ov infernal paſon, and tu mitiget de sœferingz whiq ivil ſpirits inflict æpon iq æder.

“Diz okupeſonz ov de enjelz,” sez Swedenborg, “ar der jeneral wœnz; bœt tu everi enjel iz aſjnd hiz œn in partikular. For everi jeneral uſ iz kompezd ov innumerabel æder uſez. Ol and iq ov diz ar kœordinated and sœbordinated akordinç tu divjn order; and, tœken tugeœder, de konſtitut and perfekt de jeneral uſ, whiq iz de komon gud.”

Dis infinitli diversifd and perfekt ſiſtem ov organizeſon iz de form ov heven, de Grand Man. Intu dis form de divjn lœv and wiſdom flœ, komuniketiç, az de deſend, de bleſingz ov gudneſ and truſt tu iq enjel and ſpirit in hiz degri and akordinç tu hiz kapasiti. Wiœ de divjn ſfir kœm not œnli afekſon and fœt, bœt inoſenſ, piſ, joi, ſtrengt, and pouer. Everi nerv and fiber ov de anjelik form iz perpetualç perveded wiœ a ſerin deljt.

Hou kan *wi* aten dis grand jdiæl ov individual and ſœjal perfektion?—wi, hu ber de mark ov de biſt on our forhedz and de indentur ov hereditari ivil in our harts;—wi, huœ everi ſtep and fœt and

emefon hav ſomwhat in dem whic iz abhorent tu enjelz and tu God ; wi, huiz gud didz ar ſelfiſ, huiz veri prerz and priçinz ar tented wið personal aspire-ſonz ;—wi, hu aſjn tu ſterz a lær ples ðan our en, hu hav prjd tu bi wounded and vaniti tu bi inſtled ; —wi, huiz avaris, ambifon; and ſenſualiti kliv tu our ſelz lik ðe leproſi ov Neaman tu hiz bodi !

Hou kan *wi* inherit ðe kinðom ov heven ?

CHAPTER IX.

HEL: ITS DELUKONZ AND MIZERIZ.

Wi nou apræg dát dark and dæful wørld whig iz ðe opozit ov heven; wher læv iz tærnd intu hetred, and wizdom intu foli; ljt intu darknes, and plegur intu pen; whig ðe Skripturz simboliz tu æs az a "botomles pit" or ðe "lek bærniŋ wið brimstøn and fir," and whig men hav in ol sjez imajind tu bi a firful prizon-hous doun, doun dip in ðe kavernz ov ðe erð, or far beyond ðe fentest ræ ov sæn or star in ðe darknes ov ðe outermøst abís.

Whot iz it? Wher iz it? Hou kem it? Whot wil bekæm ov it?

Angks, startliŋ, bæt not irreverent kwestionz! ðe hav bin parfali anserd. ðe vel haz bin lifted from ðis perŋon ov ðe spiritual wørld olse. Wi hav nu ljt, nu nolej tu displez our øld erorz and krud næŋonz. Wi hav mæ teribel konsepsonz ov ðe netur ov sin, and a klirer vindikeŋon ov ðe karakter ov God.

Wi mæst rid ourselvz ov serten fòls jðiaz kom-onli entertend on ðis sæbjekt, befør wi kan si ðe

truuf ænfolded bj Swedenborg in ol its buti and grandor. Wi wil stet ðiz fændamental erorz az wi konsider ðem, enter our prætest agenst ðem, and beg ðe rider tu dismis ðem from hiz mjnd, æntil hi siz ðem rafonali dispruuvd bj ðe kounterstetment ov ðe truuf itself.

Hel iz not a ples krieted bj God for ðe pænifment ov sin. On ðe kontrari, it iz *de heven ov ðe wiked*, krieted bj ðemselvz. ðe ræf intu it and abjd in it ov ðer æn akord.

ðer iz nœ atribut ov God whiq kolz for ðe pænifment ov sin or whiq kud resiv ðe list "satisfakfon" from sæg pænifment, eni farder ðan it mæ bi mæd a minz ov reformin and blesin ðe siner. God iz infinit læv. Hiz anger iz a fols inferens drøn bj ðe sensfual man from hiz æn stet ov ivil and mizeri. God *wilz* ðe sæm læv, wizdom, pis, joi, tu ol in hel ðat Hi wilz tu ol in heven. Hi iz ðe *Æ Am*, ðe *søl-ekzistin*g, ðe ænçenjabel.

ðer wer nœ enjelz hu fel from heven and bekæm devilm; bœt ol enjelz and ol devilm wer wœns men or wimen on sæm erf in ðe fizikal univær.

ðer iz nœ gret lvil Spirit, ðe Devil, hu konsentrets about himself ol ðe pouerz ov hel and worz wif ðe Olmjti for ðe masteri ov ðe univær. Hou ðe

idia ov ðe personaliti ov ðe devil orijineted wil bi eksplend in its proper ples.

Ðe sem universal truðz whig ðnfolded ðe misteriz ov heven wil revil tu æs olse ðe dredful sikrets ov hel. Ðiz universal truðz or kiz ar ðe doktrinz ov Infsks, Fri Ejensi, Degriz, and Korespondens.

God iz ðe sællif ov ðe univers. Hi dæz not kriet lif bæt givz it. It iz ænkrieted. Wi liv bi Hiz lif ; not bi a fers derjvd perhaps from Him bæt nou fuli our øn and independent ov Him ; bæt bi lif from mement tu mement fleig from him and resjvd intu our spirit. Ðis iz infsks. Ðer iz not, ðerfer, wæn God in heven and anæder or a diferent wæn in hel ; wæn lō in heven and an opozit in hel ; an ekonomi ov gres in wæn and an ekonomi ov rst in ðe æder. Ðe entjr univers iz held tugeðer bi wæn bræf, wæn lif, wæn lō.

Whot, ðen, iz our øn ? Our wfl, our volifon ; ðe pouer ov tærniŋ our spiritual bodiz az wi pliz—tu or from God ; ðe pouer ov determiniŋ our afekjonz and tōts, whig ar ðe spiritual sæbstansez ov ðe sæl, sæ ðat ðe sæl prezént wæn form or anæder tu ðe in-fleig lif ov God ; ðis iz fri-ejensi, never vjoleted bi God, bekōz it iz ðe fændamental distinkfjon betwin man and God. If a man wer not a fri ejent hi wud

bi a matirial part ov God, muvvd lyk a mafin ; and pantiiizm wud bi tru.

De divjn infleks iz olwez de sem. De form determinz hou it fal bi outwardli manifested. Dis iz de atomik arenjment ov de spiritual wørld korespondig tu whot wi si deli in de natural wørld. De sem infleks ov de sən prødusez de butiful and de hidiss in netur, de nutrifs and de poizonss ; de gølden flouer, emblem ov switest fæt, and de republ-siv wid, fit enli tu bi troden ʒnder fut. De atomik arenjment ov de vejetabel and animal selz, ol at ferst inspekʒon ʒndistingwiʒabel from iq ʒder, determinz whot formz fal apir, wheðer it fal bi a silver lili or a livid fəngəss ; a skeli serpent or a bərnist dæv. De sem lə prevelz in heven and in hel and ʒpon eəf.

Hel, ðerfor, iz krieted jəst az heven iz krieted. It iz ferst an organik *stet* ov de səl, and ðen an eksternal ples or wørld prøduʒt in korespondens wið ðæt *stet*. ðer ar ðri helz opozit tu de ðri hevenz ; for de ðri deðriz whiq ekzist in de human səl, natural, spiritual, and selestial, ʒpen after ðeʒ intu de heven or de hel whiq man haz ʒeʒen for himself bi hiz lijf in de wørld.

De prijmal kəz ov heven and ol its fenomena woz

ſon tu bi de God-in-de-hart ov de enjelz—ſtát iz, de lǽv tu God and de ġariti tu de nebǽr whiq engejd and eksersjzd der ſuprim afekſonz. Dis iz de kǽz ov ol der ljt or wizdom, and ov de glǽriſs and butiful objektiv wǽrld ſpred out befor dem, reprezentin in livin ſimbolizm de ſpiritual miſteriz ov de kindom ov God widin dem.

It iz ǽbidiens tu de Divjn wfl, mekin de enjel *ljke* God, de ſnjt imej and ljkes ov God, whiq permits de influent ljf ov God tu pas forð intu sǽġ reſplendent ekſternal formz, and tu mek de glǽri and buti and pis and joi ov heven. Diſǽbidiens tu de Divjn wil, *unljkes* tu God, hidizs moral deformiti iz, on de ſem prinſipel, de kǽz ov hel. It iz a kweſtion ov midia. Anjelik midia, organjzd formz ov lǽv and ġariti, prǽdys heven. Infernal midia, organjzd formz ov hetred and folsiti, prǽdys hel.

Lǽv iz de ljf ov heven ; hetred, de ljf ov hel. De hetred ov hel iz de outward manifeſteſon ov a ljf whiq haz bin ġenjdz intu its opozit bj its paſej ſtru an ſterli ſelfiſ form. De komon ſpirit ov ol de helz, der konekting bond, iz hetred tu God and de nebǽr. Dis hetred iz de lejitimet rezǽlt ov de lǽv ov ſelf, when it rizez from de ples it woz dezinđ tu okupi—de laſt and lǽeſt—and abſorbz and ġǽvernz de hǽl ſǽrl.

De madnes, de insaniti ov self-løv kanot bi sin in dis wørld, whil de sǽbjekt ov it, de selfiſ, avariſs, or ambifiſs man, iz sǽrounded bi eksternal reſtrents, sǽg az de fir ov de lō or de los ov lijf or reputaſon. After deſ, when de ſpirit akts from de rulin lōv alōn widout sǽg eksternal bondz, it rǽſez hedlōn intu de wīldeſt ekſezeſ, deſiſz tu pozes ol ſiſz, tu rul over ol ſiſz, iven heven and God Himſelf, and bǽrnz wiſt hetred and revenj agenſt everi objekt whiſ standz or ſimz tu stand in de wē ov its inordinet lōſts.

De hetred ov ivil ſpirits agenſt de enjelz, agenſt litel gildren, agenſt de gud and de tru in eni ſder ſpirit, and eſpeſali agenſt de Divjn Wōrd and de ſfir ov de Lord, iz intens and olmoſt inkredibel. Swedenborg frikwentli ſō it ekzibited az a blīnd, inſenſet, bōt impotent furi. De kōz ov it iz de intirior antagonizm betwin ivil and gud, ſō dat de ſfir ov lōv and wiſdom prōduſez ſevir pen in de wiked.

“Art ſou kōm hiſer tu torment ſs?” ekſklemd de ivil wōnz tu Jizs ov Nazareſ.

Dis fir ov ſelf-lōv in de hart, enjenderiſ prīd, hetred, kontempt, ſkorn, menes, revenj, malis, kruelti, and ol ivil paſonz, iz de hel-ſfir whiſ tormēnts de wiked for ever and ever.

De hit and ljt ov de spiritual wørld korespond tu de lsv and wizdom ov ðez ðer, or tu ðer opozits. De mjnd ov an enjel iz rediant wið intelijens, bekøz hiz hart iz gløig wið lsv. De mjnd ov a devil iz dark wið fòlsiti, bekøz hiz hart bærnz wið het.

Hiz fòts korespond tu hiz afeksjonz. De ignorans, de stupiditi, de halusinesjonz, de malisss kœniŋ, de absærd opinjonz, de monstrs konsepsjonz, de ridikulss fantasiz, de vjtuperativ argumentesjon from fòls premisez tu fòls konkluzjonz, whiq prevel kontinuali in everi sœsjeti in hel, and whiq prædys a reprezentativ sound lik snarlij, or nasij ov tjt, herd bj ðez apregij from a distans ;—ol ðiz tijnz hav nœ analogiz spon erf eksept whot me bi found in sœm insen asjlsœm, wher men bereft ov rizon ar kongregeted in everi stej ov madnes—from de revij meniak tu de drivelij imbesil.

Wizdom iz ljt ; its absens iz darknes. Heven iz a wørld ov ljt ; hel, a wørld ov darknes. Hink ov a kindom ov darknes ! a wørld wiðout de silveri or gølden rez ov a sœn, bœt lit bj flemz az from bœrniŋ kœlz or sælfuriss veporz, or bj de wonderiŋ *igniz fatui* and gastli blui ljts ov swomps and wildernesez. Sœg iz hel. Sœm ivil spirits ar at tijnz plœnjd in tœtal darknes. Iven komparativli gud spirits, œn-

dergein vastefon or jəjment in de wərlđ ov spirits or intermediēt stet, ar səmtimz kept for a lōg tim in ɔter darknes.

Iz not de fir ov de dark, whiq ɔildren and iven grēn personz instigktivli fil, a korespondens?—an involəntari frijkin ov de səl from whot reprezents de ivil and de fəls?

Əiz puur səlz in hel kanot bi vizited bi de līt ov heven. Its akəmpaniing hit wud tortur dem bi biing tərnd intu intens kəld; and its līt wud not bi sin bi dem at əl, bət wud obliterated whot litel līt ov đer ɔn de wer enjoiing in đer sad, penful, pitiabel wə. De rizon iz, đat de līt ov heven and de līt ov hel, ɔldə kəmiŋ orijinali from de sem sers, fə trū different midia, and duu not akord or korespond. An analogəs fenomenon iz sin on ert. Tū wevz ov līt, not akordiŋ or korespondiŋ, bət kəmiŋ intu kolizon, prədys darknes. Tū rez ov hit kan ɔlsə bi med tu prədys kəld or a fəl in de termometer; and tū wevz ov sound mə rezəlt, not in a sound ov dəbel intensiti, bət in absolut sɪləns.

Heven iz konsəld from de spirits in hel; for de kanot fil its hit nor si its līt nor briđ its atmosfir. De denj its ekzistens, de skof at de ɔdia ov God, rev agenst de nem ov Krɪst and de Wərd, and atribut

ol finz tu netur az stoutli az ðe mœst inveteret sj-entifik infidelz ov our œn ðe. ðe kan bi brœt bak, however, intu ðer erðli stets ov ðœt, and ðen adjoind tu ðe intelektual sfir ov ðe enjeln, sœ ðat ðe kan finz from ðer standpoint, and ðœs si œl ðe wœnderz ov heven and œnderstand œl ðe trumðz ov ðe Lord'z spiritual kigdom. Bœt when ðe retœrn intu ðe stet ov ðœt whiq korespondz wið ðer œn emœsonal lif (and ðe kanœt rest permanentli in eni œðer), ðe forget everifin ðe had sin or herd, and regard ðe wizdom ov heven wið intens averſœn.

Whœt bodiz hav ðe ? ðe spiritual bodi biin ðe efiji ov ðe sœl, ðœt whiq efijiz a hetful and fœls netur mœst nesesarili bi hidiœs and œgli. ðe devilz ar ðerfœr deformd and monstœs, firs and kruel in aspekt, heri, blak, filti, a horibel mikstœr ov man and bist. ðer fesez ar sœmtjœz lurid, sœmtjœz lik ðœz ov korpseœ, œlwez firful and disgœsting. ðe sound ov ðer vois iz harſ and greting ; ðe tœnz ful ov œtelti, malis, hatred, and revenj. ðe steng ðœt ekœelz from ðœm iz intolerabel, difœring wið everi œœsjœti and everi individœal. œl ðiz œkstœrnal horœrœ ar in strikt korespondens wið ðer intœriœr stets.

Yet sœœ iz ðe infinit self-kœnsit and deliriœs intelektual fantasiz ov ðiz œnhapi kritœrz, ðœt ðe sim

tu ig Ƴder tu bi men and wimen, wij and akomplift, and enjoiig a fer fer ov personal atrakfjonz! "Dis iz ov de Lord'z mersi," sez Swedenborg, "lest de jud sim az filfi, wsn tu anƳder, az de apir befør de enjelz."

De abødz ov ðiz ivil spirits and de objektiv wørld about ðem ar olseø prædyst, az in de kes ov enjelz, from ðer øn afekfjonz and føts.

Behøld hou de apird tu an Ƴ-witnes hu livd kon-
fəsli in bøt wørldz at de sem tjm :

"De helz apir, ssm lik denz and kavernz, ssm lik kazmz and wherlpulz, ssm lik bogz, and Ƴderz lik leks ov wøter. De ar not øpend eksept when ivil spirits (wøns men), from de wørld ov spirits ar kast in ðider. When de ar øpend, ðer iz an eksalefjon from ðem, Ƴder lik ðåt ov Ƴr and smøk, ssg az apirz in de ør from bilding on Ƴr, or lik mists and Ƴik kloudz. E hav bin tøld ðat de infernal spirits nider si ðøz Ƴingz nor ar sensibel ov ðem, bekøz de ar in ðer øn atmosfir, and ðss in de deljt ov ðer øn lijf."

"Ssm helz apird lik kavernz in roks tendig in-ward and dounward; ssm lik denz whig wjld bists inhabit in forests; ssm lik argt kavernz and helz ssg az ar sin in mjnz.

"Der ar olseø Ƴik forests in whig de infernal spirits

wonder lik wiłd bists, and wher olse ar sæbterenian denz intu whig ðez kan fli hu ar pærsqd bj æðerz. ðer ar olse dezerts wher everitig iz baren and sandi. Intu ðiz ar kast ðez hu in ðe wørld hav bin mæ kænig ðan æðerz in praktisig desit."

" In sãm helz ðer iz an apirans az ov ruinz ov houzez and sitiz after fjrz, in whig ruinz ðe infernal spirits dwel and konsil ðemselvz. In ðe mjlder helz ðer iz an apirans ov rwd kotejez, in sãm kesez kontiguss, havig ðe aspekt ov a siti wið lenz and strits. Wiðin ðe houzez ar infernal spirits engejd in kontinual kworelz, enmitiz, and blæz, and fjtigz ; in ðe strits and lenz roberiz and depredefonz ar komited."

ðis wiřd rijon ov fantasi and fadæ, wher ðe ljt iz lurid and gastli, and ðe firs alternefonz ov hit and kæld ar teribel, iz hanted olse, bj korespondens wið ðe ivil sedz ov its inhabitants, bj innummerabel spiz ov berdz and bists ov pre, and miriadz ov hidiss and venomæs reptilz, whig reprezent outwardli in form and karakter ðe ivil læsts and krueltiz ov ðe hart whig iz æterli elieneted from God and for ever diverst from heven.

ðis firful perşon ov ðe spiritual wørld mæst hav bin fetograřt spon ðe mjnd ov ðe gret pœet when hi konsivd ðe folœig liznz ov ðe Paradjs Lost :

Frum meni a dark and driri vel
 ðe past, and meni a rijon dolors,
 ø'r meni a frøzen, meni a fri Alp,
 roks, kevz, leks, fenz, bogz, denz, and sedz ov ðeð,
 a quivers ov ðeð, . . .
 wher ol lijf ðiz, ðeð livz, and netur brids
 pervers, ol monstres, ol prødijss ðijz,
 abominabel, snøsterabel, and wærs
 ðan febelz yet hav fend or fir konsivd,
 gorgonz and hjdraz and kimiræz ðjz.

Æt pøet imajinz ðis hel ; Swedenborg eksplenz
 it. Æt devilz hav rejekted ðæt divjñ løv and wiz-
 dom whiq kriet frum anjelic sælz ðe løvli and bñtiful
 ðijz in heven ; ðerfer ðe si nø girij and gølden søn
 whiq reprezents ðe Lord, nø blu etirial ðem, nø
 røzi kloudz, nø renbøz in ðe ær, nø flouerz spon ðe
 erð, nø verdur in ðe fildz,

nø mounten-øltarz tipt wið azur fir,
 nø far-of glimer ov ðe emerald siz.

And nou kæmz whot simz tu ðe mjñd trend in ðe
 kærent tioloji, ðe strænjest aserjon ov ol. ðis hel
 iz ðe heven ov ivil spirits. ðiz ðjrful særoundijz
 tu ðem ar bñtiful ; ðiz horibel asøfjesonz tu ðem ar
 plezant ; ðis oful lijf iz ðe wæn ðe hav gøzen for
 ðemselyz. Æt wud not, if ðe kud, eksqenj ðer lot
 for ðe ljt ov heven and ðe bouerz ov blis. When

let alen, when ðe let æðerz alen, when ðe ar not engejd in torturiŋ iċ æder, ðe ar hapi. It iz, however, ðe hapines ov ðe bist in hiz ler, ov ðe bat in hiz kev, ov ðe serpent in hiz sljm. Sæg iz ðe lot ov ðe z hu mek ðer bed in hel.

Æiz ar not pænifments. God dæz not pænif ðe siner. ðe sæn never ge z doun on hiz rst. Hi forgivz everi sin az swun az it iz komited. ðe pænifment ov sin liz in ðe organik lō ðat in sinig ū beksmivil. ðe wejez ov sin iz deð—spiritual deð. After ðæt nē lēv tu God and ðe nebsr, nē nolej ov truθ, nē yerniŋz for gud, nē posibiliti ov heven.

Æizivil spirits ar not torturd bj remors ov konsens. Konsens impliz feθ in God, respekt for Hiz lōz, pēn at ðer vjoleŋon, retrospekŋon, kontrifon. Sē loŋ az a partikel ov konsens remenz, sē loŋ az konvikŋon ov sin and filinŋz ov remors ar posibel, hel tu ðæt sēl iz imposibel. Sin destroyz ðe konsens, whiċ iz simpli ðe plidiŋ vois ov God in ðe hart. ðe devilz hav nē konsens. ðe denj God ; ðe denj heven ; ðe denj sin. ðe kolivil gud, ðe fōls tru. ðe deljt in ðer wiked lēste and paŋonz. ðe fnd an infernal deljt in ðer hetred, kontenŋonz and krueltiz. ðer mizeri rezalts from ðe restrents tu whiċ ðer inordinet deŋjrz ar nesesarili sēbjekted.

De sem infleing lijf from God whig tendz tu organiz everifing spon de spiritual prinsipelz involvd in de stræktur ov de Human Form, operets in hel az wel az in heven. Evil spirits, az wel az gud wænz, ar organizd intu sæsjetiz related in ðer spiritual fænkfonz or usez tu de koresponding organz and fænkfonz in man. Sæm member ov de sæsjeti spiks for ol de rest, sæ dat meni apir az wæn devil—"Mi nem iz Lijon, for wi ar meni." De infernal sæsjeti iz a deformd Man—a monster. Ol de helz tugeðer apir tu de Lord, hu alæn kan okupj de infinit stand-point from whig de ar vizibel, nder de form ov a vast monster, de opozit ov de perfekt and sæbljm Grand Man bj whig de hæl heven iz figurd.

His Grand Man ov hel, ðis Wæn reprezentinj ol, woz de Devil hu tempted our Lord. His iz de devil or Setan olwez ment in de Wærd ov God, whig in its spiritual sens deskribz everifing from a divjn standpoint. Devilz ar innumerabel. De devil, az a singel ivil spirit suprim øver ol æðerz, dæz not ekzist. Hi iz a fadø, a simbol, a reprezentativ figur prøjektet in frænt ov æs from innumerabel similar figurz invizibel behjnd æs. His vj færnifæz a solufjon tu wæn ov de strenjest misteriz rjzjg from de literal sens ov de Skripturz, nemli, de doktrin ov a

personal Devil, "arkenjel ruind," so vast and powerful az tu kontend wið ðe Suprim Biig for ðe tʀen ov ðe univɛrs.

In whot okupeʃonz ar devilz, spiritual formz ov ivil and ʃolsiti, likli tu engej? ðe wíl ever strivz tu ge ʃerʃ intu akt. ðe deljt ov lif iz tu duu and tu bi whot wɛn lɔvz. ðe deljt ov heven iz tu ebe ðe Lord and tu duu gud tu ðe nebsɔr. ðe deljt ov hel iz ðe gratifikeʃon ov an ivil selfhud and supremasi oʋer ðe nebsɔr. Harmoni iz ðe spirit ov heven. Diskord iz ðe spirit ov hel. ðe wɔrd Setan in its oriʒinal minz enemi, adversari; devil in ðe oriʒinal iz hi ðat sets at verians. Hevenli lɔv unjts ol for nebel usez. Infernal lɔv skaterz and repelz. Ol ðe enjelz tɛrn tu ðe Lord az a komon senter; everi ivil spirit tɛrnz tu himself az ðe senter ov ðe univɛrs and wud-bi ruler ov ol.

In hel, ðerʃer, nɔwɛn apliz himself tu eni gud and usful lebor for ðe benefit ov ɛðerz, eksept ɛnder ðjɔr kompɛlʃon. Lɔ wɛn endevorz tu pre ɛpon ɛðerz, and mek ðem ɛbsɛrvient tu hiz ɛn endz. Lɔ wɛn despizez ɛðerz in komparison wið himself. Strenj az it me apir, ivil spirits deljt tu inflikt ɛɛferinj and pɛnɪʃments ɛpon ol ðe mit. ðer kɛniʒ, ɛstelti, kruelti, hatred and spirit ov revenj ar olmost in-

kredibel. De mæk wor spon ig Ƴæter and spon men in de fleš, and wud if de kud destroi de order and pis ov heven itself.

De ivil wi si spon ert, at whig de gik pelz and de hart blidz, iz de bređ ov điz spirits in hel hu fle intu de wílz and Ƴnderstandingz ov men, infuzin đer Ƴn hetred and fols perswezonz intu ol hu resiv đem. De wiked man iz a kĳnd ov otomaton muvd from widin bj spirits mœr wiked đan himself, spirits hu kœnigli mæk a vĳl slev ov him and hu delĳt in de torturz de inflikt spon him, and đruu him spon Ƴđertz. Ol sinz ov drœĳkennes, feft, obseniti, mœrder, wor and kruelti, ar plesez ov hj level tu điz invizibel dimonz, hu sœnt from afar de sfir ov sœg tingz wiđ ekskwizit delĳt.

When a gud spirit enterz heven hi iz atrakted bj de fœrs ov spiritual afiniti tu de sœsĳeti whig iz engejd in de performans ov de ȳsez đat hi lœvz best. Hi iz resivd wiđ joi and tender afekĳon. Ol harts fle tœard him; ol mĳndz instrœkt him; ol handz ar redi tu help him. Hi iz klad in bȳtiful garments; kondœkted tu a resplendent hœm; eskorted tu fists ov ĳariti and lœv; and, bound tu ol bj de swit tĳiz ov brœđerhud, hi iz gradualli seteld intu đat nig ov lœvin ȳs and joi whig hi iz destind tu okupĳ for ever.

Let Swedenborg tel in hiz plen and grafik maner
de resepsjon whiq a siner mits when hi rigez at last
hiz en ples in hel :

“ From everi hel der ekzelz a sfir ov de lœsts in
whiq its inhabitants ar. When dis sfir iz persivd
bȳ wœn huu iz in similar lœst hi iz afekted at hart,
and iz fild wið deljt ; for lœst and de deljt ov it ar
wœn, sins whotever a man lœsts after iz deljtful tu
him. De spirit, ðerfœr, tœrnz himself tœard de hel
whens de sfir prœsidz, and from deljt ov hart loygz
tu gœ ðider. Az yet hi nœz nœtȳ ov de torments
whiq ekzist ðer ; and, if hi did nœ, hi wud stil deȳr
tu gœ ; for in de spiritũal wœrld nœwœn kan rezist
hiz en lœst, for it belongz tu hiz natȳr, and everiwœn
ðer akts akordȳ tu hiz natȳr.

“ When, ðerfœr, a spirit ov hiz en akord or from
hiz en fridom, direkts hiz kœrs tu hiz en hel and
enterz it, hi iz at ferst resivd in a frendli maner, and
iz ðœs led tu beliv ðat hi iz amœȳ frendz. Dis, hou-
ever, kontinȳz œnli for a fȳ ourz. In de mintȳm hi
iz ekzamind wið a vȳ tu diskœver de degri ov hiz
kœnȳ, and ðens ov hiz pouer. When dis iz aser-
tend de begin tu infest him ; and dis de duu in verœs
wœz, and wið gradualli-inkrisȳ vȳolens and severiti.
Dis iz dœn bȳ intrœdȳsȳ him mœr intȳriorli and dipli

intu hel ; for de spirits ar mör malignant in pröper-
son az de hel de inhabit iz mör intirior and dip.

“After de ferst infestefonz de begin tu tortur him
wid kruel pönifments, whiq de kontinü until hi iz
redyft tu de kondifon ov a slev. Bxt beköz rebeliöfs
komefonz kontinüali ekzist der, (for everiwæn in hel
dezirz tu bi gretest and bærnz wid hatred töard
æderz,) frej outtrejez okær. Æss wæn mizerabel sin
iz genjd intu anæder. Æe hu ar med slevz ar taken
out ov der fröldom tu assist sëm nū devil in sæbju-
getiḡ æderz ; when de hu refuz tu sæbmit and tu
yild implisit øbidiens ar agen tormented in veriss
wez. And dis gøz on perpetuali.”

Dis iz a sad piktur ; bxt far mör teribel pikturz
me bi drøn from de pejez ov Swedenborg. Æe ar
firful, penful, bxt nesesari revelefonz. Æe ar not
given tu frjten men intu rjtissnes. Æe ar truufz
whiq mek part ov a universal sjkoloji, or sjens ov
de sæl. Æe giv æs de morbid anatomy or patoloji
ov dæt disizd spiritual stet prødyft bj sin. Æe se
æs whot self-løv iz and whot it lidz tu. Æe mek æs
trembel and luk inwardli at ourselvz, den spward tu
God.

Disastræs leviti and ænbelif prevel in de wørld in
regard tu de fet ov de ænrejeneret sæl. Men eks-

kuz demselvz for ðer bad pafonz and rest sê kontentedli in ðer fôls perswezonz, ðat it iz hard tu konviktt ðem ov sin at ðe bar ov ðer ên konfensez, and tu mæk ðem sensibel ov ðe wful fakt, ðat ðer afekfonz and fôts, sê far az ðe ar ivil and fôls, ar wfredi in hel, and felt and fêrd bj ðe infernal spirits or ðe invizibel wêrld. ðe æter inkreduliti az tu ðe everlastinj fîr fîretend in ðe literal sens ov ðe Skripturz, and ðe veg hêp ðat a God ov infinit mersi and pouer wil sêmhôu or æder fînali sêv ðem from ðe konsekwensez ov sin, hav prôdyst a mæst kslpabel indiferens on ðe hêl sæbjekt. ðer iz nê point in spiritual filosofi on whiq ðe êld tioloji iz sê dark and ænsatisfaktori, and whiq sê ærjentli nidz ðe klir, fære, konvinsinj and instræktiv ljt ov a nu dispensefjon ov truuf.

Grêt, indid, ar ðe mizeriz inflikted bj ivil spirits æpon iq æder.

“ðer hjest satisfakfjon,” sez Swedenborg, “konsists in ðe abiliti tu pênif, tortur and tormént wên anæder, whiq ðe efekt bj artifisez entjrlî ænnên in ðe wêrld, eksjtinj ekskwizitli penful, and az it wer, korporial sensefjonz, and wlsê djr and horibel fantasiz, az wel az ekstrim alarm and teror, wið meni æder torments. In ðis ðe djabolikal kruu persiv sê

mæg plezur, dat wer it posibel for dem infinitli tu inkris and ogment ðiz panz and torments, ðe wud stil bi dissatisfd and bærn wið a dezir tu ekstend dem; ðe Lord, however, fræstrets ðer efforts and mitigets ðe angwis ðe inflikt."

Fu or næn spon erf ar kepabel ov sæg ekstrim kruelti. Sæm tæg ov netur, sæm vois ov a beten enjel, sæm berid instinkt ov tendernes wil mek ðe mæst degraded biingz pæz befær riçin sæg depðs ov diabolizm. ðe hevenz ar never sterli klæzd tu men. In hel, however, sæg fingz ar not ænli posibel bæt inevitabel, bekæz næwæn gæz tu hel æntil hi haz bin divested ov æl ðe truð and gudnes hi had næn or felt on erf, and æntil hi iz sterli separated from ænjelz and ðer hœli sfirz. ðis præsens iz efekted bi ðe eksplæreson and jæjment ov ðe sæl in ðe wærlð ov spirits. ðe netur ov ðæt jæjment and ðe rizon ov it ar sæ important in a sistem ov tiolojikæl truð ðat its konsiderejon iz rezervd for a separat çapter.

ðe helz ov diferent kindz ov kriminalz difer æz wiðli from iç æðer æz ðe sæsjetiz ov heven difer. Læg infernal sæsjeti iz plest opozit tu sæm hevenli sæsjeti, ov whiç its lif iz ðe spesifik kærpsjon or perverjon. When ðe helz ar in gret fermentæjon ðe riakt ægenst ðe gævernij pouerz in heven sæ færsibli

dat de lijt and pis ov de enjelnz wud bi sensibli diminist, and der influencez spon men in de wörld vastli wikend, if de ivil spirits wer not redyzt tu sxbmison and a kjnd ov dormant stet bj intens sšfering and fir. Dis iz ment bj “de kingdom ov heven sšferet vjolens.” De pšnismnt iz efekted bj de mir aprög ov de anjelic sfirz.

De miseriz ov hel ar derföer trisfeld. Ferst, de self-inflikted miseriz whiq flö from de organik stet ov de sel itself, sö dat its sšroundingz ar nesesarili reged and lödssm, bj de spiritual lö ov koresponden-sal krieson. Sekond, de miseriz inflikted bj ssm spon sšferz in a fouzand sštel and astonisig wez. Herd, de miseriz inflikted bj de viziteson ov anjelik sfirz when it bekssmz nesesari tu menten dát degri ov order and ekwilibrism spon whiq de stabiliti ov de univörs dependz.

Obzerv dat dis ar not de pšnismnts öv de sinz komited in de fleš, bst de pšnismnt ov sinz kontinuali biig komited on akount ov de organikali ivil stet ov de sel. Nö spirit iz ever pšnift for whot hi did in de wörld, bst önlö for whot hi iz nou dwig tu afflikt and destroi sšferz. Hi haz indid akwörd bj hiz lijf in de wörld de peküliar spiritual konstitušon, de konformesonz ov hart and mjnd dat kontinuali

impel him tu de komifon ov de ivil whiq presipitets him intu ssering and pñisment.

A gret tiolojikal konsekwens flez from dis rafonal and filosofikal vu ov de pñisment ov sin. Krijst did not ndergø de pñisment ov sin. Hiz wørk woz not tu deliver ʒs from de efekts ov sin, bʒt from its pouer and bondej. Efekts ar ønli remuud bi remuving ðer køzez. Sin iz *olwez* pñist, bi de los ov spiritual vʒtaliti, bi de wikenig ov konsens, bi de residig ov anjelik sfirz, bi de envelopig tirani ov ivil. De inflikfon ov pen, fizikal or mental, kanot atøn for sin, kanot satisfi de ofended majesti ov de lo. His revenj, for it iz nʒtig els, iz oltugeðer abhorrent tu God and enjelz, hu instantli forgiv everi ivil tʒig dʒn agenst ðem and piti de dwer. De smol part ov de mizeriz ov hel for whiq God me bi konsiderd responsibel, nemli, ðez indyʒt bi de vizitefon ov anjelik sfirz, iz never permitted eksept for de defens ov de inosent, de reformefon ov de ofender sø far az me bi posibel, and de reprefon ov ivil; and never, never in de sens ov a satisfakfon tu divijn jʒstis for outʒejz komited agenst it.

In everi søl whiq haz a jʒst idia ov de lʒv, wizdom and pouer ov God, ðer iz an instiŋktiv outkrij and revolt agenst de ekzistens ov hel, and espesali

agenst its perpetuity. Æe tradifional Æsrg whiq impezez its inkomprehensibel dogmaz spon men az sekred misteriz ov fet, givz nør satisfaktori anser tu Æe kwestionij söl. Whot haz Æe Nū Æsrg tu se on Æe sşbjekt? It pröfesez tu hav a tşre, sientifik and filosofikal besis, and tu si truut bj its øn ljt. It iz espefali bound tu giv a rizon for hel and its mizeriz, az it tigez a mœst mizerabel and firful dumm ov Æe snrejeneret; a hel ov şterabel darknes and horor, ov ekskruşjetij bodili torments, ov hidisş şeps and fantasiz, ov penful alterneşonz ov hit and kœld, ov serpents swarmin around Æe terişd spirits and bjtij Æem az Æe pipel wer biten bj Æe serpents in Æe wildernes; and a şouzand şder firful mœdz ov sşferij.

Whj dşz God permit Æiz şinş tu ekzist?

Æe øld şioloji dşz not kwestion Hiz *power*; it kwestionz Hiz *wil*. Hi kud, if hi øez, it tasitlisez, put an end tu øl Æe mizeriz ov hel, relis Æe reged inmets, forgiv Æer sinş, ilumin Æer mşndş, puriş Æer harts and elevet Æem tu heaven. Whj dşz Hi not dum sør? Øh, Æe hav sind awe Æer Æe ov gres, and mœst endyr for ever Æe firful pşnişment ov sin. Æer sentens iz jşst, Æer sşferinjz ar merited, Æe jşstis ov God iz vindiketed, and Hiz gløri iz az klirli

manifested in de eternal mizeri ov de siner az in de eternal felisiti ov de sent.

De Nu Cærg, repudietig ðiz doktrinz az irrasjonal and ænskriptural, wud resku tioloji from ðer belful influens. It asfermz ðat God haz nœ jæstis whiq kan bi outrejd and insælted bj a vjolejon ov Hiz lœz, and whiq demandz a retribuþon in jep ov pœnishment for sin. Spiritual lœz ar organik. ðe ar eksprejonz or mœdz ov lijf, and ar not krieted. ðe ekzist in de netur ov þingz, bj þrimal nesesiti, keinsidentli wið God Himself. God iz lœ. Hi kriets and gœvernz man bj de lœz ov hiz œn biig. ðer iz not wœn lœ for God and anðer for man, bœt de sem for bœt.

When man vjolets de divjn komandments whiq ar de lœz ov God'z lijf, hi dœz not inkœr God'z displegur, bœt eksjts hiz piti. Hi sœferz a dredful organik œenj in hiz œn spiritual netur whiq entelz æpon him eternal and penful konsekwensez ; bœt de ar not ligal pœnishments ov sin, bœt nesesari efekts ov a kœz whiq hi himself haz put intu operejon, nemli, de tœrning himself awe from God sœ az tu resiv de inflœks ov hiz lijf intu a perverted and disorderli form. Hel iz œnli pœnishment ov sin az a bœrn iz de pœnishment for putinj œr hand in de fœr.

Hel, ðerfœr, iz not krieted bj God at œl, bœt bj

man, and it iz kristed tru hiz vjolefsonz ov de divjn lōz. Hel iz not gōvernd bj eni s̄der lōz or wið eni s̄der spirit ðan de lōz and spirit whiq prevel in heven. ðe mizeriz ov hel flō from de inflēks and operefion ov de lōz and spirit ov heven intu perverted and disorderli formz. Man ġenjez ; God iz zngēnjabel. God givz Hiz bred tu ol aljk, b̄t ivil spirits tērn it intu a stōn ; fīf, b̄t de ġenj it intu a serpent ; flouerz, b̄t in ivil handz de bek̄m poizonēs wiðz.

If God iz not responsibel for hel, iven in a ligal sens, whj d̄z hi not ġenj, s̄pres, or destroi it ?

If de harts ov ol de devilz kud bi ġenj̄d and tērnd in fet̄ and l̄v tēard God, hel and its reġednes wud disapir. ðe līf and lōz and formz ov heven wud bek̄m objektiv ðer, and it wud bi an̄s̄der heven. Whj d̄z God not akomplif ðis ? Bekōz Hi kanot. Hi kanot fērsibli ġenj or kompel de wīl, de līf, de l̄v, de selfhud ov man or spirit. Hāt wud bi tu destroi hiz fri ējensi, hiz j̄dentiiti, hiz individūaliti. At de mōment ov hiz kriēfion, ov hiz diferensjefion, from God, man akwīrz ðis fri ējensi, ðis spiriṡual impenetrabiliti, and it kan never bi teken from him.

Whj, ðen, d̄z God not wiðdrō Hiz s̄stēniṡ līf from de helz and let ðem peris̄ ?

Bekøz Hi kanot. Hi kanot ġenj, for đát wud bi tu sis tu bi God. Hi kanot lij; Hi kanot vjolet ðe lōz ov Hiz en biij; Hi kanot defrōd; Hi kanot komit an akt ov foli; Hi kanot sis tu lōv nor tu krist. Æe lijf, ðe breſt, ðe pouer whig flē from Him ſtru ðe univērs ar wēn. Hi kanot divjð ðem, givjg a litel hir and a litel ðer, infūzijg or widdrōijg az Hi me ġuz. Hi ġivz ol tu ol; ðe diferens in rezſltiz not dū tu parſialiti ov inflēks, bōt tu diferensez ov reſepſon. Hi kanot widhōld lijf from wēn ſfir and ġiv it tu anſðer. Hi wud ðen bi prezent in wēn and not in ðe Ʒðer; Hi wud sis tu bi omniprezent. In ſjn, God kud not deſtroi hel widout at ðe ſem mōment deſtroijg heven and erđ. Æe hēl univērs iz bound tūġeðer in ðe ſem infinit, indisolūbel web ov lijf and lō.

Whj, ðen, dōz not God, infinit in wizdom and reſerſez, inſtitūt meġurz for ðe inſtrēkſon, diſiplin, reformēſon and ſjnal reġenerēſon ov ivil ſpirits? Hiz bounti and mersiz ar lavjſt ſpon ðe erđ; whj du ðe not penetret ðe oful ſaðēz ov ðe ſpiritual abis?

Æe raſonal mjnd felz tu ſi whj a ſort prēbeſonari piriōd hir, olðer neglēkted and deſpijzð, ſud bi ſolēd bi ſēġ a dīrful and irrevokabel hel. It demandz

rizon, not metafizikal rizonz, not fiolojikal fiksonz, bxt organik rizonz, for sɛg a rezɔlt. Organik rizonz ar ðɛz whig konekt ðe rezɔlt wið ɔl ðe qniversal lɔz ov lif, sɛig ðat it iz nɛ arbitrari enaktment, or part ov a skim or plan, bxt a nesesari and inevitabel efekt ov qniversal and eternal kɔzez.

Hou kan God komuniket wið ðe helz ?

Ðe spirit ov God kanot enter intu a devil and fil him wið ðe divjn prezens, sɛ ðat Hi kan spik tru him az ðe Enjel ov Jehova did tu ðe gildren ov Izrael. Ðis mɛd ov reveleson and instrɛksjon iz not avelabel, for ðe divjn sfir wud instantli tɾɛ ðe ivil intu sɛg agoni ðat tɔt wud bi imposibel. Insted ov biig an inspird orakel hi wud bi at ðe best a revjn meniak.

Divjn truθ, desendig bj intirior inflɛks and dikteson intu ðe mjndz ov ivil spirits, iz tɛrnd intu its opozit fɔlsiti. Swedenborg so ðis fakt eksperimentali pruvd. Ðe Wɔrd ov God ðɛs past tru ðe mjndz ov ðɛz in hel wud bi riten out eksternali in opozit karakterz, mekiq it ðe Buk ov Hel, az ful ov hetred and fɔlshud az it riali iz ov lɔv and wizdom. Tigij bj inspirejon iz ðen imposibel ɔlsɛ.

Whi not send ðe lɔvin and sjiniq enjelnz tu ðem az misjonariz ov ljt and pis ? Ðe sfir ov ðe enjelnz iz

abhorrent tu de devilz. De wud bi inflemd wið djrful animositi at ðer apræg, az a den ov serpents wud rir ðer hedz and rið and his and strik at de advans ov a litel gjld tæard ðem. De infleks ov hevenli ljt fæoz ðem intu tætal darknes; de infleks ov hevenli læv eksjts ðer ivil pafonz intu firful aktiviti. ðiz ðingz ar not aksidental or imaginari, bæt rial and organik, fleiñ from læoz az fikst and pozitiv az ðeoz ov kimistri or fiziks.

Sæpez de ivil spirits tu bi med kwjesent and tu lisen tu whot de enjeltz had tu se; whot impreson kud bi ðæs med spon ðem? De enjeltz kud spik næfing bæt *spiritual* truð, for de né næfing els. If ðis wer not genjd intu de opozit, az it wud bi if fleiñ intu ðer mjndz bj de intirior we, it wud at list bi æterli æntelijibel. Evil spirits in hel ar færeli sensfual. De selestial, spiritual, and iven de rafonal degriz ov de sæl ar tæтали klæzd. De ðing and fil from a standpoint far læer ðan ðæt ov men spon de ert. De ar veritabli wið bists in human form, inaksesibel tu truð, rizon and mersi.

De Wærd ov God interpreted in its læest and mæst sensfuss maner mjt posibli stil riç and influens ðem; bæt de literal minig ov de Wærd ov God wið its sensfuss apiransez ov truð, whiç de natjral man

teks for rial truuf, iz limited tu netur, tu a wørld ov tĳm and spes. It woz riten in netur and in natq-ral formz ; it kanot bi elevated abœv netur. It kanot bi prezentet in its literal tekst tu bĳingz hu ar livig in a stet wher tĳm and spes hav nœ fikst eksterniiti, bœt ġenj wið ðe ġenjez ov ðe sæl.

Ðe inhabitants ov hel ar, ðerfœr, plenli out ov ðe rig ov ðe sævig influensez ov God, and ov ðe Wœrd ov God iðer spiritqal or literal, and ov ðe enjelz and gud spirits. Ðe kanot resiv truuf ; ðe kanot bi drœn bi lœv. Ðe kan œnli bi kontrœld bi fir, and bi fir eksjted bi teribel sæferig.

Iz ðis stet tu bi eternal ?

In ðe spiritqal wørld ðer ar nœ tĳmz and spesez sæġ az in ourz ; nœ arkjvz ov ġœvernment, nœ rekord ov events, nœ historikal evolufonz. Spirits nœ næġig ov tĳm. Ðe spiritqal iðia ov eterniti iz not an iðia ov an interminabel sæksefon ov events, bœt an iðia ov fiksiti or perpetqiti ov stet. Ðe kwestion ðen rezolvz itself intu ðis ; kan ðe stet ov ivil spirits bi ġenjð sæ az tu bi brœt intu harmoni wið ðe lœz ov heven ?

In desper ov sæġ a rezœlt, siig nœ kœzez at wœrk likli tu prœdys it, ðe benevolent mjnd, intolerant ov an eternal hel, indœljev ðe hœp ðat ðe sæferigz ov

de wiked wil bi termineted bi a proses ov gradual anjhilefon. Swedenborg dæz not tig dis doktrin, oldæ sæm ov hiz statments invest it wið a litel plæzibiliti. Hi sez dat sæm spirits ar sê far deprjvd ov ðer en ivil lijf bi loŋ-kontinud sæferinjz, de luz ðer memori and ðer reflektiv fakæltiz tu sæg an eks-tent, dat de duu not né de ar men or dat de ever wer men. De apir imbesil and olmost lifles; sæmtjnz az skeletonz sitij solitari in sandi wests or amæŋ stœni ruinz; sæmtjnz az olmost formles masez, mir gæsts in our vû, flikerij in dark kavernz or glidij along de forest fædz. It simz dat a step far-der, and de wud sis tu bi.

Anæder and mœr giring vû ov dis sæbjekt, not distinktli steted bi Swedenborg, bæst klirli dedusibel from hiz rjtingz, iz dat hel, bi minz ov pænishment, sæferinj and disiplin, wil bi redust tu sæg fære eks-ternal order and sæbmifon, dat its ivilz fal bekæm ferli kwjesent, and its lijf med tu korespond wið de sensual-korperial sfir ov human lijf, when it iz kompeld tu liv and akt in sevir sæbordinefon tu de hjer fakæltiz.

In dis stet de devilz wil bi ænder a perfekt bæst salqtari despotizm, kompeld tu usful leborz or eksjted tu dem bi rewordz and ol de selfj mœtivz whiq

animet snrejeneret men. ðe wil bi bound bi ðer en læsts and interests, whig ar ðez ov self and ðe wørld, tu order, pis and usful emploiments, remenig, however, ðæreli snspiritual.

ðe posibiliti ov utlizig ðe ster selfisnes ov ðe spirit for ðe pæblik gud, iz aperent from ðe histori ov ðe human res. Men ar kwijt wilig, for ðe onorz and hi plesez ov ðe wørld, for ðe deljts and plegurz ov sens, tu kontrol ðer ivil pasonz se far az tu disple an outward siviliti and aperent gud filig for ðe neþær. Splendid sivilizefonz indid me bi bilt æp, iven gærgez me bi med tu flæriþ, wið ne besis ov metiv for ðe hel wærk bæ ster selfisnes, intens ambifon and ðe læv ov glæri or pouer.

ðæt akut and orijinal ðinker, Henri Jemz, woz evidentli kontempletig sæg an amiliorefon ov ðe helz when hi pend ðe folæig paragraf :

“Æ hav not ðe sljtest jdia ov hel az a transitori implikefon ov human destini, az an ekzøsted element ov human prægres. On ðe kontrari, i konsiv ðæt ðe vjtal nid ov human fridom ekzakts its eternal perpetuiti. Æ admit, ne, i insist, ðæt ðe devil iz fast bekæmig and wil wæn de bi a perfekt jentelman ; ðæt hi wil hœlli snlern hiz nasti triks ov vjs and krijm, and bekæm a model ov sound moraliti,

infuziſj an ʒnwʌnted enerji intu ʔe polis department, and inſletij pʌblik wʌrſip wiʔ an ʒnpresented pomp and magnifiſens. 8derwijz i kanot ʒnderſtand hou ʔe Lord, wiʔ a ful nolej ov ʔe karakter and tendensiz ov Judas Iskariot, yet ʔʌz him intu ʔe nʌmber ov ʔe ſekred twelv, and entrʌsted him wiʔ ʔe prʌvizon ov hiz and ʔer matirial welſer Bʌt ʔe jentelman iz infinitli ſort ov ʔe MAN; and houeever jentelmanli ʔe devil wil infalibli grʌ, ʔer hi wil ſtop, and liv ʔe ſekred hiʔs ov manhud ʒnatend."

Hel, iuen at its wʌrſt, eksersizez a vaſt ʌs tu men, a meſt important and direkt ed in our rejenereſon. Our ʌn iuil lʌvz, hereditari and akwijrd, konekt ʌs organikali wiʔ its dipeſt reſezez. Wi kanot bi ekſtriketed from ʔis ſpiritual abis, ʒnles wi ar med konſʃs ov our biij ʔer; ʒnles wi ſi ourſelvz az intiriorli iuil and korʌpt; and ʒnles wi ar driven tu ʔe Lord and ʔe Wʌrd bi ſtrɔſj konvikſon ov ſin, a firful ſens ov its ʌverwhelmij pouer ʌver ʌs, and ov our ʌn ʌter helplesnes agenſt its diʃful aſolts. ʔis iz efekted bi ʔe inſlʌks ov hel intu our intiriorz, when our ſikret iuil and ſʌlshud ar ſterd ʌp and med aktiv, when wi ar led intu dredful temptefonz and ſpiritual dout and deſper, out ov

whiq wi ar finali deliverd bi de Lord. Our hevenli Fader dæz utilizez de devilz tu de ætmøst, and tærnz tu æm gud us everi ivil ting de inflikt æpon æs.

Dis amilioræson ov de helz kan ænli bi posibel after de tærø rejenæreson ov men æpon ært. When ol men in de flef riakt agenst ivil spirits jæst az de ænjelz du in heven, de pouerz ov hel wil hav nø koresponding æltimet æpon ært ; and de mæst jder bi anjhiled, or redyrt intu eksternal korespondens wið de læst sfir ov human lif, whiq iz njder spirit-uæl nor raasonal, bæt sensual and korporial. Æer de mæ find rest and pis. It iz æ hapi and ennøblig fæt, Æat hi hu performz æ singel gud did from æ pur mætiv, kontribyts hiz litel mjt, not ænli tu de sal-veson ov hiz æn sæl, bæt tu de order and byti ov de wærlð, tu de strengt and gløri ov heven, tu de amilioræson and repøz ov hel, and tu de final ren ov eternal pis !

CAPTER X.

DE WÖRLD OV SPIRITS.

De wörld ov spirits iz an intermediat stet ov ekzistens wid its koresponding objektiv fenomena, intu whiq ol men ar sferd innmidtli after deß, bi de pröses ov de rezsekßon, whiq iz önli de widdroal ov de spiritual bodi from de natüral. De stet iz intermediat betwin heven and hel. Men ar köld *spirits* whil livin in dat wörld; *enjelz*, if de pas intu heven; *devilz*, if de direkt ðer steps tu hel. Heven, hel and de wörld ov spirits konstitut tugeðer de spiritual wörld.

Dis iz de *siol* ov de Old Testament, de *hediz* ov de Nu; erөнissli transleted in our Inglis Bjbels, *hel* and de *grev*; and nön bi tradisön az “de ples ov departed spirits.”

It iz strenj dat Protestant Kristianiti haz lost de nolej ov dis intermediat stet, and dat its aküt ðinkerz and biblikal stüðents hav not ri-disköverd and pröklemd it.

De jdia ov an intermediat stet in whiq sölz ar kept for jöjment, priviss tu enterig heven or hel,

iz tu bi found in ðe mœst enſent mitolojiz and filoſofiz.

It woz a kœrent doktrin wið ðe Juuz. Jœsifſs ekspresli deſiſz ðe wœrd *ſiol*, whig our transleterz render hel, az “ðæt ples wherin ðe sœlz ov ðe riȝtiſs and ov ðe œnriȝtiſs ar detend.”

It woz univœrsali aksepted az an artikkel ov raſonal ſet in ðe Kristian ȝœrg œntil ðe tȝm ov ðe Pro-
estant reformeſon.

Dr Jœſ Stiling, in hiz “*Flori ov Nœmatoloji*,” aſermz :

“Æ univœrsal Kristian wœrld from ðe veri komensment, belivd in an invizibel wœrld ov spirits, whig woz divjded intu tri diferent rijonz : heven, or ðe ples ov ðe blesed ; hel, or ðe ples ov torment ; and ðen a ſerd ples, whig ðe Biȝel kolz *hediz*, or ðe reſeptakel for ðe ded, in whig ðœz sœlz whig ar not riȝ for iȝder deſtineſon, ar fuli preperd for ðæt tu whig ðe hav adapted ðemselvz in dis liȝ.”

Æ œnli ſiori whig kan akount for ðe maner in whig ðe skriptœral doktrin ov an intermidiet ſtet haz bin ignœrd bi Protestant ſiologi, iz, ðæt it woz tu kountœrakt az mœȝ az poſibel ðe Rœman Katolik doktrin ov pœrgatori. Æ pœrverſonz ov truut on dis œbjekt, kalkœleted tu ekstend ðe ſpiritœal

dominion ov ðe Katolik klerji and tu øgment ðe revenuþ ov ðe gærg, wer sê revoltig tu rizon and sê ðenjeræs tu sæsjeti, ðat ðe riaksonari spirit karid ðe Reformerz tu ðe ekstrim ov dropig from ðær krid an artikkel ov fæt whig woz nesesari tu a proper ænderstandig ov whot ðe Skripturz tīg about ðe spiritual wærlð.

If ðær iz nê intermidist stet or lif, ðe sêl mæst gê konfæsli intu heven or hel after ðæt, whig iz a praktikal jæjment æpon it, rendering ules ðe formal jæjment whig iz ekspektet at ðe last ðe. Or it mæst remen for æjæz in a stet ov ænkonfæsnes, whig iz an iðia æterli ænskriptural.

“Æis ðe,” sed our Lord tu ðe penitent fīf, “ðou salt bi wið mi in paradīs.”

Living ðe fīolejanz tu adjæst ðiz difikæltiz æz ðe pliz, or tu lern ðe jenuin truuf from ðe ekselent wærks ov Heden and Rendel on ðe Last Jæjment, i sal endeavor tu pruv ðe ekzistens and uþez ov ðe wærlð ov spirits from a diferent and mæær intīrior standpoint.

Heven and hel ær ekstrimz; ðe ær antipodal, antagonistik stets ov ðe spirit. Ol in heven ær gud, ol in hel ær iwil. Æe hav atend ðær fīnal stets bi ðe separejøn ov ðe gud from ðe iwil, ov ðe tru from

de fols, sê dat der iz an impasabel gâlf fikst betwin dem. De intrêdskjon ov enifig gud intu hel, or ov enifig ivil intu heven, wud prêdus konfuzon ov mînd, disorder and pen in jder sfir.

Milionz ov human biingz dj everi wik and pas intu de spiritûal wêrld. De ar jenerali in stets ov mikst gud and ivil. Der ar fû men sê rejeneret dat de sergij ljt ov heven wil not diskover sêm dark kornêrz in der mîndz and sêm ivil spot in der harts, fû sê reprobet bêt de hav sêm invizibel kord in de spirit whiq kan bi atund tu hevenli muzik. De vast majoriti ov men ar miksturz ov gud and ivil blended in aperentli inekstrikabel konfuzon.

Nou man weks from hiz def slip intu de spiritûal wêrld de sêm az hi woz when hi le down tu dj. De mir akt ov def prêdusez nê genj in de afekjonz, fôts, opinioonz, aspirejonz, apetjts or habits. Nê relijss eksersjzez, nê prêrz or fêt kan instantenissli genj ivil intu gud. Der iz nê sêden transformesjon ov a siner intu a Kristian or ov a Kristian intu an enjel. Sêg an jdia iz a tiolojikâl fiksjon widout basis in rizon or Skriptur; and hi hui trêsts tu it wil bi firfuli desjvd.

When a man rjzez from de ded—dât iz, when hiz spiritûal bodi iz ekstriketed from hiz fizikal form,

de loz ov de spiritual wørld instantenissli operet spon him. Hi kəmz intu de eksersiz ov spiritual tōt. Hi spiks spontanissli de rig and wønderful langwey ov spirits. De objekts around him hav nē eksterniti independent ov him, bōt de ar de intīrior tīnz ov hiz ēn spirit presented in vizibel formz az a wørld outsīd ov him.

Dis nūli-arizen spirit kanot instantli enter heven. Whj? Bekōz hiz spiritual stets ov afekson and tōt duw not akord wīd dēz ov de enjēlz. Hi kud nīder si whot de sō nor hir whot de herd. If it wer posibel for him, wīdout de nesesari genjez ov stet or de intervenfōn ov intermidiet spirits, tu bi plest sēdenli and bodili in de midst ov a hevenli sēsjeti, whot wud rezēlt? Hi wud bi a diskord in dēr asembli, a blot in dēr skj, a sōrs ov pen and terror. De wud trembel at de sfir ov hīz īvil tōts and deījrz. Hiz lijf wud prōjekt itself outwardli around dēm in teribel or disgēstīg formz, blak kloudz in de skj, dark kavernz in de erđ, lūrid fīrz in de distans, serpents or tēdz or obsīn berdz. Heven wud bi rent az wīd an erđkwēk. Sēg a tīg iz dērfer organikali imposibel.

Nīder kan de nū kēmer from erđ gē at wēns intu hel. Hi berz wīd him sēm tresez ov gudnes and

truuf, s3m t3g ov k3ndnes, s3m remnant ov humaniti, whiq wud pr3du3 similar disorder in ðe infernal sfir. It wud bi lk ðe apr3g ov an enjel tu ðe helz, when darknes k3mz 3ver ðem, and teror sizez ðem and fritful penz l3 hold ov ðem.

Æ nuk3mer himself wud bi m3r dredfuli torturd bj ðe eksperiment ðan jðer ðe enjelz or ðe devilz. Æ sfir ov heven wud bi intolerabel tu ðe ivil elements, and ðe sfir ov hel ikwali s3 tu ðe gud elements in hiz netqr. Betwin ðe t3u konfliktig elements hi wud bi t3rn as3nder wið s3feringz far m3r sevir ðan hi wud eksperiens in ðe hel suted tu hiz ivilz when ðe hav bin isoleted from 3l hiz beter lif.

It iz plen ðat *æ l3 ov spiritual rele3on*—nemli, ðat ðe objektiv w3rld springz 3p in korespondens wið ðe s3bjektiv st3ts ov ðe spirit, demandz and efekts ðe t3tal separe3on ov gud and ivil sfirz, s3 ðat heven and hel stand eternali apart. ðis separe3on iz gradu3ali efekted in ðe w3rld ov spirits. It iz k3ld in Skriptqr ðe j3jment.

Æ w3rld ov spirits iz derfer krieted, j3st az heven and hel ar krieted. It iz tu outward apirans a vast w3rld, not fikst in t3m and spes lk our matirial orbz, b3t plastik and genjabel tu ðe outfl3ig t3ots and afek3onz ov its inhabitants. It apirz diferentli

tu diferent klasez or sēsjetiz ov spirits, and ekster-
 nal objekts kēm and gē, apir and disapir, ar kri-
 stēd or anjilēd in korespondens wið ðe spiritūal
 panorēma whiq iz pasiḡ in ðe intiriorz ov ðe sēlz
 ov ðēz hu liv ðer. ðe form whiq ðis wōrld ov
 spirits asūmz tu men risentli desist iz veri mēḡ
 lik ðāt ov ðe wōrld ðe hav left. ðe rizon iz ðat
 ðe ar stil in pozeson ov ðer ekstirior memori, tōts,
 afeksonz and lijf; for man haz an eksteral and an
 internal lijf whiq ar frikwentli veri diferent. Nūli-
 -arjvd spirits tīḡk from ðer memoriz ov tīm and
 spes, rizon from ðe sensuēs apiransez whiq domin-
 eted ðer intelektz in ðis lijf, and akt from eksteral
 mōtivz az ðe did hir.

ðe konsekwens iz, ðat ðe at ferst bild ēp around
 ðemselvz, *bī ðe lō ov spiritūal krieson*, tīḡz similar
 tu ðēz ðe had nēn and lōvd in ðe ert-lijf. ðe kolekt
 tugeðer in naſonalitiz, ar divīdēd akordīḡ tu ðer
 relijēs opīnionz, and hav sivil kliks and sēſal kō-
 teriz jōst az wiðu hir. ðe eksteral wōrld around
 ðem iz sēmwhot similar tu ðāt ðe hav left behīnd.
 ðe Inglij hav sēm spiritūal kōunterpart ov ðer
 Lōndon, ðe Freḡ ov ðer Paris, ðe Italianz ov ðer
 Rōm. ðe ar konsernd about whot ðe ſal du and
 hou ðe ſal liv. ðe manifest ðe spirit ov tred, ðe

læst ov ofis, ðe zil for sjens, and hav ðe sëm lævz and apetijs and epinionz ðer az ðe had hir. It iz difikælt for ðe nū-kæmerz intu ðæt ekstraordinari wørld tu beliv ðat ðe ar ded tu ðe wørld ov netur and livin in a wørld ov spirits.

Ol ðis, houeever, iz transitori. ðe populejon iz ever fiftiq. Milionz apir everi wik on ðis nū fild ov akson, wher gud and ivil spirits ar kontending for ðe supremasi ever man, bæt az meni disapir az kæm. ðe du not dj. Whot haz bekæm ov ðem? Næwæn siz ðem gø awe; næwæn kan folø ðem; bæt milionz wikli (tu spik in a temporal maner,) disapir from ðe sjt and fæt ov ðez hui remen, behjnd. Wher ar ðe?

ðe hav gon awe intu heven or hel. A gret genj haz kæm ever ðem. ðer ekstirior spiritūal lij haz bin taken awe from ðem or med kwjesent. ðer intirior neturz hav kæm out tu vū. ðe nø longer hav tú fesez. ðe nø longer fink wæn fīg and se anðer. Ol eksternal bondz and restrents ar remuuvd, forgotten, despjzd. ðer iz nø fir ov ðe lō, or ov pæblik epinion, nø influens ov fason, nø konvensjonalizmz, nø respekt for welt or pozison, nø sakrifizez tu dekeræm, nø konsilment from interested metivz. ðe man or ðe wuman standz out

in ster spiritual nakednes, everi tōt, everi filin ekspezd tu vu, everifin whig had bin whispert in de ir in klozets prōklemd on de hous-tops!

Wid dis genj from de ekstirior tu de intirior ov de spiritual lif, a korespondin genj okērz in der eksternal sroundinz. De sadēi Lōndon and Paris ov de eksternal man disapir; nājonalitiz ar lost for ever; qsrgez ar gon; outward organizefonz ar nstīn; konvenfionalizmz perif; der ɔn nemz and histori ar forgotten az sadēz not wērt a tōt. Der kwolitiz alēn sērviv. From dem de lēv, tīnk, fil, si, liv.

When de ekstirior mjnd iz dēs klōzd in a gud spirit, hi iz led bj enjēlz intu plesez ov instrēkfōn. Hi iz der divested ov ɔl hiz erorz ov ɔpinion and tōt de trūdēz ov heven, whig hi resivz wid ineks-presibel deljt. Sunn hi diskēverz sēm we or rēd invizibel tu sderz, sēm we ɔverarēt wid flouērz, and fragrant wid ɔdorēz, and flagd wid prefēs stēnz, and brilliant wid a gret ljt, a we dat lidz him spward and onward intu de hevenli sēsjetē for whig hi iz nou preperd, and wher hi wil liv for ever.

De intiriorli ivil spirit, however, dēs not gē tu eni ples ov instrēkfōn. In hiz konsit ov supirior wizdom hi refūzez it; in hiz averfōn tu spiritual

truſt, hi abhorz it. De ekſtiriorz ov de wørld ov ſpirits diſapir olſe from hiz vizon, and hi ſiks dez huſz intirior lijf and lævz ar ſimilar tu hiz ən. Hi olſe diſkæverz a rēd or wē invizibel tu ſderz, bxt it iz a dark kleſt betwin frouning roks, a dounward paſt, pervēded bj horibel ſtengez, and øverhæg bj luirid veporz, and hi tredz it igerli wið de deljt ov an obſin berd fljij tu a dark wud wher de karkas ov sēm wjld biſt iz lijij. Hi findz himſelf at laſt in sēm wēn ov de helz whig ar opozit tu de sēsjetiz ov heven.

Whot iz de kōz ov ðiz remarkabel fenomena ?

De jſjment: “It iz apointed æntu ol men tu dij, and after ðis de jſjment.”

Yes, ðiz ſpirits hav bin jſjd. De buks hav bin øpend, and de hav bin jſjd out ov ðem, and “akordin tu ðer wørks.” De ſip hav bin ſepareted from de gøts. Dez hu had oil in ðer lamps hav gon intu de marej-fiſt, and agenſt deſz hu had næn de dør haz bin ſet. Deſz hu had uzd ðer talents wjzli, hav had ðer ſpiritual rigez indefinitli inkriſt; deſz hu had berid ðer gift in de erſt, hav bin ſtrippt ov ol and kaſt intu outer darknes.

Der ar tú jſjments: a ſpeſal or individual jſjment for iġ ſeł, and a jeneral jſjment whig teks

ples at de end ov everi Cærg, or at de klæz ov everi Dispensefon. Hiz præsesez okær olwez in de wærlð ov spirits; not in heven, nor in hel, nor æpon de eart. De gret wærk and us ov de intermidiet stet iz de jæjment.

Whot iz de jæjment?

Our jðiaz on dis mater, drøn from sivil asæfjæfonz, ar hœlli erœnizs. Our mjnd'z j siz a trijbnal, a jæj empouerd tu pas sentens, an aræ ov witnesez, evidens given and sæbstanfieted, de skelz ov jæstis præduyst, de balans stræk, de sentens prænounst akordig tu lœ, and fjnali eksekuted.

Næfjig ov dis hapenz in de jæjments ov de spirit-ual wærlð. Jæjment iz de præparefon ov de sæl for heven or for hel, bj de separefon ov de gud from de ivil and de tru from de fœls in œl de konstituent elements ov de lijf and karakter. It iz an ænfœldig ov de rulin lœv, a revelæfon ov de inmost lijf and abjðig kwolitiz ov de spirit. From de gud, œl de ivil and fœls tijnz derjvd from ðær eart-lij, *adhirent* bæt not *inhirent*, ar teken awe, sæ ðat de bekœm tæreli gud and fit for heven. From de ivil, œl de aperent gudnes and truæt de pozes, *adhirent* œlsœ bæt not *inhirent*, ar teken awe, and de bekœm tæreli ivil, and kan liv nœwher bæt in hel.

Hir de Wörd :

“Xntu everiwæn dat haf sal bi given, and hi sal hav abændans; bxt from him dat haf not, sal bi taken awe iven dát whiq hi haf.”

And agen : “Æ wud ðou wert kæld or hot. Se ðen bekœz ðou art lukworm, and nîðer kæld nor hot, i wil spu ði out ov mî mouf.”

Yes, wi mæst bi iðer wæn ðig or de æðer, æterli gud or æterli ivil. Jæjment iz separejſon; de separejſon ov gud and ivil spirits, and de separejſon ov gud and ivil elements in de individual spirit. Nœ ivil paſonz, nœ fols œpinionz, nœ ænruli temperz, nœ fræltiz, nœ peti fœlts, nœ ðorn in de fleſ, wil kliv tu de gud man, hu haz set hiz fes stedfastli tœard de gret Sœn ov de spiritual univær. On de æðer hand, nœ swavitiz ov maner, nœ redimiſ trets, nœ jeneræss kwolitiz, nœ flaſez ov wit or wizdom, nœ læv ov parents or çildren or kœntri, wil remen wið de man huuz self-læv and læv ov de wœrld hav bin sœ gret az tu giv de preponderans ov ivil tu hiz netur.

Hou iz dis jæjment efekted ?

Bi de lît ov heven, whiq iz divjñ truuf, and tru de midieſon ov enjelz. ðis divjñ truuf iz de Sœn ov Man hu kœmz in œl Hiz glœri, haviſ de hœli enjelz wið Him.

De wörld ov spirits iz veri populəs ; far mör sē ðan our eart, ever whiq it hanz lik a vast spiritual kloud, hidiŋ ðe ljt ov heven not enli from our natural bēt olse from our spiritual jz. Not enli ar ðe ded ov a hēljenereson ðer, bēt enjelz from heven and ivil spirits from hel in gret nūmberz. Our en attendant spirits, gud and ivil, ar ðer ; our gardian spirits, hu befrend and gjd əs, and our ivil spirits, hu asolt and tempt and akuz əs njt and ðe. His vast mēltitūd whiq nō man kan nūmber, iz ʒnder ðe gōvernment ov enjelz, hu ar engejd in organiziŋ and riorganiziŋ ðe veris elements intu diferent sēsjetiz, sē az tu detekt ðe organik spiritual afinitiz ov iq individual, and tu giv ful ple tu ðe ruliŋ lēv whiq fīnali determinz hiz abēd.

“ In ðe beginiŋ God krieted ðe hevenz and ðe eart.”

Hi did not kriet hel nor ðe wörld ov spirits. He spran intu biij az nesesitiz, kōzd bj ðe volēntari perverson ov divjīn order bj man. If ðe eart woz perfekt, and ol men livd and tōt lik enjelz, ðe hevenz kud rest ʒpon ðe eart, lik ðe ʒper stōriz ov a hous ʒpon its foundesonz, and at ðet nō intermidiet stet wud bi nesesari, bēt men kud pas instantenissli tu ðer proper plēsez in heven.

De wörld ov spirits performz a gret ʒs bj inter-

vinig betwin our wørld and heven and hel. If ðe hevenz flød immidietli intu our ivil and korrupted naturz, wi sud bi torturd az ðe devylz ar at ðe apræg ov anjelic sfirz. If ðe helz flød direktli intu ʒs, ðe last remenz ov our spiritʒal lif wud bi sʒfoketed, and wi sud bi tʒrnd intu bists. Ðát firful denjer riali impended, when God manifested Himself in ðe fleš, tu kontend, bi Hiz divjn sfir or Heli Spirit, agenst ol ðe helz, and ðʒs tu reskʒ mankʒnd from spiritʒal def.

Ðe wørld ov spirits akts az a gret brekwoter, sevin ʒs from a spiritʒal deluj, az a vast kloud protektin ʒs aljk from ðe ljt ov heven whiq wud blʒnd, and from ðe fjr ov hel whiq wud destroi ʒs. Bi ðe arenjment ov fʒrsez in ðát wørld, ðe adjʒstment ov ekwilibrismz, ðe Lord mentenz ðe fri ejensi ov man, and sekʒrz ðát fridom ov wil and fʒot whiq iz rek-wizit for rejenerʒʒon.

Sʒsjetiz in ðe wørld ov spirits ar arenjd akordin tu ðe gud or ivil pʒsonz ov ðe sʒl. Iq wʒn iz a senter ov atrakʒon tu ol ðe similar elements whiq ekzist in ðe intirior lif ov ðʒz hu apræg. Ðe sfirz emanetin from ðem ar veri pouerful. A sʒl ʒndergeiʒ jʒjment iz kondʒkted from wʒn tu anʒder, and if ðer iz eni similar gud or ivil in him, hi iz

fild wið deljt and wifex tu ste wið hiz nuli-found frendz. It me bi a transitori konekſon, sꝛq az ðe kimists wud kol a fibel kombineſon, and ðe spirit wil pas on tu 8ðer sꝛsjetiz for whiq hi filz a strong-ger afiniti.

In ðis maner ðe gud and ivil in ðe sæl ar brõt tu ðe sꝛfes. Gud men huu hav ivilz stil klingiñ tu ðem, asꝛfiet wið ðiz ivil sfirz ʒntil ðer ʒn ivilz ar fuli ekspeꝛd tu vq, and ʒntil, bi ðe riakſon ov ðe gud elements, and bi repentans, mortifikeſon, prerz and iven sꝛferiñz, ðe ar deliverd from ðem, and ekstri-keted bi ðe supirior atrakſon ov ðe anjelik sꝛsjetiz. Ivil men ar brõt in a similar maner intu kontakt wið gud sfirz; and at ferst ðe me apir lik enjelz ov ljt, bꝛt ðer gudnes and truþ biñ mirli superfisal, fed awe, or ar put of, and ðe eskep az from a prizon and betek ðemselvz igerli tu ðez sꝛsjetiz whiq ar in fulest simpafi wið ðer ʒn ivil lꝛsts.

Serçiñ ar ðe metodz, ineksorabel ðe pꝛesesez, and firful ðe revelesonz ov ðe wꝛld ov spirits. Dꝛbel-diliñ iz detekted; ðe hipokrit ʒnmaskt; ðe fols profet ekspeꝛd; and ðe sæl wiðout a wediñ-garment iz kast out from ðe fist. On ðe ʒðer hand, ðe gud ar deliverd from tempteſon and trijal, restꝛd tu spiritual sjt and hiriñ, relist, strengfend, kꝛmforted,

purifd; and de sölz nder de oltar grøning for deliverans ar listet intu heven.

And ol dis iz dæn widout infrinjing spon de fri ejensi ov eni spirit, widout eni kompøljøn, widout eni vjølens. De gud gø intu heven, and de ivil intu hel, ov der øn akord; de former, ljik berdz relist from de hand, dat sør awe intu de blui skj, or nesel amønj de grin livz; de later ljik serpents dat gljyd stelfili doun intu de darkest hølz ov de ert, hjdin from de ljit ov God.

Diz wønderful operejønz gøing on in de wørlld ov spirits ar ov immezurabel importans tu øs. De ar not far of, ljik de historikal events ov øøm distant planet. De ar immidietli øver and around øs; ye, de ar *within* øs. Everi øøsjeti, everi individul in dat wørlld, iz a senter ov infløks and a øøkøø ov atrakjøn tu men in dis. Our veri ljif fløz tu øs frum dem, and it iz kølrd and genjd and ennøbeld or perverted akordinj tu de midia frum whiq it haz past. Wi ar insensibli øøljing our gud and ivil spirits in der muvmnts, and repitij der eksperiensez everi de ov our livz. Wi ar niriñ de heven or de hel tu whiq de ar gøing, and putij of de ivil or de gud az de duu. Wi kanot serv tú masterz; wi møøt quiz betwin dem.

Pipel huu ſingk der iz tu bi an end ov de wørld and a jeneral jſjment de for ol huu hav ever livd on erſt, and huu lœket de ſiater ov dat jſjment in de kloudz, or widin de relm ov netur, and ſi nœ abſœrditi in sœg a belif, ar œnwiling tu enterten de mœr raſonal doktrin dat de jſjment iz a ſpiritual proœes, entjrlī out ov and abœv netur, whiq okœrz in an intermiſt ſtet or wørld ov ſpirits.

Sœg perſonz hav derjvd der jdiaz from a ſenſuœs interpreteſon ov de ſimbolikal langweij ov profeſi. In dat langweij de end ov wœn Diſpenſeſon or œsrg iz œlwez deſkrijbd az de end ov de wørld or de konſmeſon ov de œj, and de dœn ov a nu Diſpenſeſon az de kœminj ov de Lord tu jſjment.

A ſtroj are ov evidens in sœpœrt ov dis vu mjt bi drœn from Skriptur, bœt aſinggel paſej iz sœfiſent ; for dat iz sœ klir and pozitiv az tu kari konvikſon tu de mœst doutin mjnd.

De profet Jœl predikts dat de tjm wil kœm when der wil bi wœnderz in de hevenz and on de erſt, blœd and ſjr and pilarz ov smœk ; dat de hevenz ſal trembel, and de sœn bi tœrnd intu darknes, and de muun intu blœd, and de ſtarz wiœdrœ der ſjning. Diz ſingz ar veri ſimilar tu dœz whiq de Nu Teſta-ment predikts about de laſt jſjment and de ſekond

kæminj ov ðe Lord. Nou ðe aposel Piter, priçin on ðe ðe ov Pentekost ðe ðef and rezærekʃon ov Jizs, kwæts ðis veri pasej from ðe Profet Jæel, and aʃuorz hiz hirerz ðat ðe profesi woz ðen and ðer fulfild. Piter'z mjnd woz ilu mind tu si ðat ðe profetikal langwej deskribd ðe pasinj awe ov an æld sistem and ðe inoʒureʃon ov a nʒ.

Ðe wørld iz ðe Cærg, ðe kozmos, ðe sistem ov or der and buʒi, whiç haviŋ bekæm koræpted, endz or perifez, whil a nʒ erʃ and a nʒ heven teks its ples. Dæz not Pøl se, “Nou wæns *in ðe end ov ðe wørld* haʃ Hi apird tu put awe sin?” Did ðe wørld ov netʒr kæm tu an end in ðe tjm ov Pøl?

Sæ Swedenborg deklærz ðat ðe Cærg haz kæm tu an end; ðat ðe apostolik Cærg iz konsæmeted; ðe Dispenseʃon ended; ðat profesi iz fulfild; ðat ðe last jsmjnt haz teken ples; ðat ðe Lord haz kæm agen in ðe kloudz ov heven wiʃ ol Hiz hæli enjelz. When ʒ ænderstand whot hi minz bi ðiz tijnz whiç apir sæ improbabel, sæ imposibel tu ðe nætʒral man, ðe ljt whiç ilu mind ðe mjnd ov Piter wil ilu min ʒrz, and ʒ wil si ðat ðe Wærd ov God iz not tu bi interpreted literali bæst spiritʒali; and ðat ðe end ov ðe wørld or konsæmeʃon ov ðe ʒj, ðe sekond kæminj ov ðe Lord, ðe rezærekʃon, ðe jsmjnt, ðe

desent ov de Nij Jerusalem, ar spiritual events whiq tek ples in de wörld ov spirits ; and ar nen in de matirial wörld onli bi de efekts de pröduz spon de mjndz and harts ov men.

In de çapter on hel and its mizeriz it woz steted dat whenever a sersjeti in hel riakted tu vjolentli agenst de antipodal or antagonistik sersjeti in heven, so az tu brek de ekwilibrism or orderli arenjment whiq sekurz de pis ov de enjelz and de fri ejensi ov men, it iz redyut and held widin boundz bi a spefal desent or viziteson ov de divjn truuf. Dis iz de prinsipel involvd in de jeneral jsjments nou tu bi deskrybd. De ar vizitesonz ov de enjelz desending intu de wörld ov spirits wid de Divjn Sfir or Truuf aktig tru dem. De ksm tu separet de ivil from de gud, tu selekt de whit from de terz, tu brek ap and dispers de kongregeted pouerz ov ivil and folshud, and tu let in a nu and blesed ljt from heven.

Under de past dispenseonz, and for rizonz tu abstrus tu bi deteld in dis ples, de Lord permitted de spirits hu wer in mikst stets ov gud and ivil, and espefali dez hu had bin in pozeson ov de divjn truuf ov de çarg, bst had not livd a lijf akording tu dem, tu remen for meni senturiz in de wörld ov spirits.. De fremd gavernments ekliziastikal and

sivil for ðemselvz ; and sē infatueted wer ðe wið ðer
ēn sēpēzd gudnes and wizdom, ðat ðe kōld ðer
spirituā sērounding *heven*. ðis woz ðe heven ðat
fled awē or departed lik a fleminȝ skreē at ðe jȝjment ;
for it kanot bi sēpēzd ðat ðe heven ov enjēlz, ðe
hēm ov ðe blesed, ðe frēn ov God, kan ever bi sēken
or destroid.

Vast mēltitūdz ov men ōnder ol ðiz dispensefōnz
wer sē gud ðat ðe past redili intū heven ; and vast
mēltitūdz wer sē ivil ðat ðe frū ðemselvz spidili
intū hel, ōnder ðe spēfal jȝjment or prōses ov sēp-
arefōn olredi deskribd. ðe rezidū konstituted a
mīti pouer ov ivil and fōlsiti, restiȝ lik a vast inkū-
būs spon ðe mīndz ov men on eŕð, and riaktiȝ wið
distōrbīȝ agresivnes agenst ðe brīt and lōvinȝ fōrsez
ov heven. When ðis stet riȝt its klīmaks, when
ðe fulnes ov tīȝ woz kēm, ðer woz a vizitefōn ov
Divīȝ Truθ, and a teribel jȝjment akomplīst bi ðe
enjēlz.

ðiz jȝjments in ðe wōrld ov spirits wer nē dout
atended bi ðe strikiȝ and ōful fenomena deskribd
bi ðe profets ; for ðe simbolz emploid in Skriptur
ar ðe veritabel formz and rialitiz ov ðe spirituā
wōrld. ðe hevenz fled awē ; ðe sī disapīrd ; ðe
sēn woz darkend ; ðer āperentli eksternal netur woz

konvælst; ðer woz fjr, and blæd and smæk; sitiz wer overwhelmd; ðe erf yond; and ðe roks and mountenz fel æpon ðe kondemd spirits, hu fled in terror from an eksibifon ov whot æs konsiderd “ðe rst ov God.”

Æiz sæbljm and teribel sinz, whiq ðe literalist iz venli ekspektjg tu okær in our naturol wërld, hav olredi taken ples fër tjmz in ðe wërld ov spirits, ðe ønli posibel ftiater ov jøjment.

Æe ferst gærg institutød bj God ekstended from Adam tu Nœa. Ov its pekuliaritiz, its sæksesiv genjez, and its fet, Swedenborg iz ðe ønli historian. Æe ar nareted in ðe spiritujal sens ov ðe ferst ten çapterz ov Jenesis. Æe perversjonz ov truþ and ðe moral kørspjonz tœard ðe klœz ov ðæt antediluvian dispensejon, mœst hav bin teribel indid; for ðe jøjment eksekutød æpon it in ðe wërld ov spirits iz deskrijbd simbolikali az a gret fæd whiq destroid ðe høl wërld.

Æe sekond gærg ekstended from Nœa tu Ebrahim. Its jøjment iz deskrijbd reprezentativli bj ðe bærning ov Sodom and Gomora. Æe rial kœz ov ðæt katas-trofi and ov meni æðerz, nœ dout, ðæt okærd in ðe wërld about ðæt tjm, woz ðe jøjment eksekutød in ðe wërld ov spirits on ðe ekspijg gærg, and ðe in-

ogureſon ov an entjrli nu dispenseſon ov whig Ebraham woz ðe lider.

Æ ðerd or Juif gærg ekſtended from Ebraham tu Krjst, when, ljð ðe æðerz, it woz konſæmeted and jæjd, and its abuзд talents taken from it and given tu anæðer.

Æat Krjst eksekuted a gret jæjment in ðe wærlð ov spirits at hiz ferst advent, iz a fakt ov stupendæss valy—a fakt, strenj tu sæ, not fuli næn or ænderstud in ðe Kristian gærg. Ol ðe profesiz ov ðe Old Testament kælmineted in Krjst. Æe wer ol fulfild in Him. Æe mæst ov ðem alud tu ðe jæjments eksekuted bj Him.

Æe jæjment deskrijbd bj ðe profets woz eksekuted bj Him *in ðe wærlð ov spirits*, on ðe rezidu ov ðe Juif gærg, hu stil liggerd in ðe intermediæt stet—ðe gud biij detend ðer bj ðe wiked, and ðe wiked asoltij bæð heven and erð from ðæt fevorabel standpoint. It woz ðer ðat Devid woz detend æntil Krjst kem; for ðe Aposel Piter deklærz ðat in hiz æn ðe, Devid, a þouzand yirz desist, had not yet æsended intu heven. It woz ðer ðat Krjst priçt tu ðe sælz in prizon, and relist ðem from ðer bondej tu infestij ivilz and fælsitiz, and tuk ðem wið Him intu heven.

Jon de Baptist, priçin Krjst tu de pipel, deklertz tu dem dis gret jšjment, whiç nõwæn wil pretend tu se Krjst eksekuted in de natuṛal wõrld :

“Huiz fan iz in hiz hand, and hi wil tšrøli pšrj hiz flør, and gaðer hiz whit intu de garner; bšt Hi wil bšrn šp de çaf wið šnkwençabel fjr.”

Krjst himself deklertz ðat Hi woz fulfiling dis gret miſion ov de Divjn Truſt :

“Nou iz de jšjment ov dis wõrld; nou ſal de prins ov dis wõrld bi kaſt out.” “De prins ov dis wõrld iz jšjd.” “Æ beheld Setan az ljtning fõl from heven.”

Dis kliring ov de wõrld ov ſpirits bi a grand pṛeſes ov jšjment or ſepareſion, woz abſolutli neſesari tu de ſæksesful priçin and konkwests ov de nu goſpel. It woz an eſenſal part ov de miſion ov Jizs in Hiz inkarneſion. It woz de prijmal kōz whj de øld order ov tōt and lijf periſt; whj de orakelz bekem dšm; whj peganizm diſapird; whj de Rōman empjr dekljnd; whj de enſent lagewejez and literatur bekem ekſtingkt. It woz indid de pivotal and tšrning-point in huṁan histori; and de filoſofi ov histori kan never bi truwi ſnderſtud ſntil de çenjez in de wõrld ov ſpirits ar rekognjzd az de gret mōtor pouerz in huṁan lijf.

De Kristian wørld livz ʒnder de deluʒon dat de Ćʒʒq founded bi de aposelz iz tu bi perpetual. Its gradual korpʒon, its end and its jʒjment wer ol predikted bi Krjst Himself; and its intirior or spiritʒal histori, its perverson ov truʒ, its sizmz, its gret Katolik and Protestant heresiz, its destrʒkʒon and its jʒjment, ol ar deskribd wiʒ de ʒtmʒst minʒtnes in de spiritʒal sens ov de Apokalips. Dis astoundinʒ event okʒrd in de wørld ov spirits, de *ʒiol* ov de Ćld Testament, de *hediz* ov de Nu, in de yir 1757; and wʒn huʒan biin, huʒ spiritʒal sʒt and hiriʒ wer at de tʒjm ʒpend intu de spiritʒal wørld, woz a witnes ov ol de akʒmpaniinʒ fenomena. Dat witnes woz Emanʒel Swedenborg.

De jʒjment eksekʒted bi de Lord in de wørld ov spirits at Hiz ferst advent, deliverd de huʒan mʒnd from de akʒmʒleted ʒadʒz ov meni sentʒuriz, and let in de lʒt ov heven in sʒʒ a maner dat de ʒld reliʒonz, de ʒld filosofiz, de ʒld arts and sʒjensez, de ʒld gʒvernments, de ʒld prinsipelz ov lʒf and ʒʒʒt, wer gretli modifiʒd or sist tu ekzist; and de Divʒn Wʒrd, nʒ longer limited tu wʒn nʒʒon, bekem de heritej ov ol, and de sentral Sʒn ov our modern sivilizeʒon.

De last jʒjment eksekʒted in de wørld ov spirits

in de yir 1757, woz anðer grand disolufjon ov ðe akumulæted fadæz ov meni senturiz; and it iz ðe tru and efisent kœz ov ðe stupendæz genjez whiq hav okærd durig ðe last hœndred yirz, and ðe sikret spring ov ðe stil mœr ekstraordinari events whiq ar impendig. ðe Divjn Wœrd iz nou spirituali œpend, whiq iz ekwivalent tu ðe sekond kœming ov ðe Lord; and its spiritual ljt wil bi ðe senter ov a purer and mœr brilliant sivilizefjon ðan haz ever yet dond æpon ðe res.

ðe last senturi haz eksided œl ðe œðerz sins ðe tjm ov Krjst, in ðe development ov arts and sjensez, in ðe spread ov liberti and liberal prinsipelz, in ðe difuſjon ov nolej, in ðe elevefjon ov ðe masez, in ðe amilioræfjon ov ivilz, in ðe organizefjon ov çaritiz; in matirial prosperiti, literari pœuer and æstistik splendor; in ðe aktivitiz ov fri tœt; in kœltur and refnment; in ðe renœnsieſjon ov eror and ðe diskœveri ov truut.

Whot iz ðe kœz ov ðiz tjinz? Sœm sponteniæss and aksidental outbœrst ov mental aktiviti in ðe res? Efekts ar never sponteniæss or aksidental, bœt œlwez ðe lejitimet prodækts ov efisent kœzez. Wer ðe ðe fruit ov ðe sid whiq woz planted bj ðe filosofi and tioloji ov ðe Midel Ejez? Nœ. ðe spræg intu biig

when de hereditari inkubæss ov de Midel Ejez woz lifted from de human mynd. Hou woz it lifted? Bj de jŕjment in de wørld ov spirits, whiq sent ol de øld kinz and prists, and nœbelz and nŕjts, and filosoferz and liderz ov tœt in everi department, tu heven or tu hel akordig tu ðer intirior neturz. When ðer sfirz wer remuuvd from de wørld ov spirits, ðe wer remuuvd ølse from de myndz ov men; and ðiz later akwijrd greter fridom and aktiviti ov tœt from de nu lŕt desending out ov heven.

Dis iz whj sœ meni rapid genjez ar tekin ples; whj de wørld prœgresez sœ fast; whj de øld land-marks ar forseken; whj de øld apilz tu de tradisjonz ov de Fœderz and tu de œtoriti ov gret nemz ar in-efektual; whj revolufjonz in gœvernment, sjens and relijon ar sœ frikwent and jeneral, ðat fŕ tŕjkin men hav arijd at midel ej widout havin genjd ðer œpinionz and sifted ðer pozisjonz. De konservativz ov de prezent de wud hav bin ekstrim radikalz in de past; and de radikalz ov de prezent wil okupj konservativ ground when an ekstrim radikalizm sal bi presig in advans ov futŕj jeneresjonz.

Not ønli de men from our erf hui lingers in de wørld ov spirits øntil 1757 ar jœjd, bœt de prinsipelz whiq aktœted ðem, de mœtivz, de lif, de tœts,

ol ðe spiritual kœzez whig krieted and perpetuated ðe sivilizeſon ov ðe past. Whotever woz fols and benful in ðem woz kast out, sœ ðat ðe mjt nœ logger krœſ or impid or pervert ðe human sœl. ðe divjn rjt ov kinz ; ðe sentiment ov kast ; ðe fydal spirit ; ðe pliz for sleveri ; ðe infalibiliti ov men or instituſonz ; ðe superstiuſonz ov ol ; ðe metafizikal absœrditiz ; ðe tiolojikæl dogmaz whig held ðe mjnd in bondej ; ðe ivil treniſ and ðe fols edukeſon ; ðe fols profets and fols Krjsts ; ðœz perversonz ov ðe miniſ ov God'z Wœrd whig darken ðe œnderstandiſ and betre ðe sœl ; ol ðiz and a ſouzand œder ruliſ lœvz and idiaz ov ðe past hav bin jœjd and kast out for ever from ðe wœrld ov spirits. ðvil spirits, and misgided and frikwentli gud men, wil strœgel hard tu reten sœmſiſ ov ðe œld lif and its formz, and tu perpetuet ðem on ðe eœt. ðe ſit agenst ðe inevitabel.

ðe transiſon from ðe œld tu ðe nœ wil bi firful, penful and difiksœlt. Wið larjer liberti kœmz larjer liſens ; wið fridom for gud, fridom œlsœ for ivil. Kœos wil impend. It wil bi œnli ðe kœos, hœuever, whig presidz a nœ krieſon—a nœ heven and a nœ eœt. A nœ ljt iz strimiſ from ðe œnkrieted Wœrd ; and ðe Divjn Man, wœn in person and spirit, ſal rœn wið perpetual blesinſ in ðe nœ Paradjs ov our res.

CAPTER XI.

WHĒ AR ĤIŁZ ĤIŁŁZ NOT BELIŁD?

Ĥe ĤiŁ-filosofi ov Swedenborg iz Ĥe mŁst butiful, komprehensiv and perfekt sistem ever prezentet tu man. It iz Ĥe Łnli sistem in Ĥe wŁrld whiŁ iz best spon Ĥe WŁrd ov God, and kŁmŁz tu hav bin deriŁd from heven. Ĥe kŁm itself iz sŁ stupendŁs az tu paraliŁ kŁriositi bi eksŁtiŁ sŁspiŁon ov insaniti in Ĥe man hu meks it.

“Hi iz mad!” eksklŁmd Ĥe liderŁ; and for a hŁ sentŁri Ĥe ĤŁrg tŁrŁd its fŁs awŁ from Ĥe gret liŁ whiŁ iz tu ilumin and gladen it for ever.

BŁt riderŁ and believerŁ ar found: Ĥe strenj doktrinŁ pas intu Łl kŁnŁtriz, liŁ Ĥe sid ov hevenli frŁt, bŁrn bi Ĥe fŁr enjelŁ hu hŁld Ĥe fŁr windŁ ov Ĥe ert; and Łlredi Ĥe ar resivd and lŁvd and livd bi ŁouzandŁ ov earnest, intelijent and praktikal men.

“Ĥer woz metŁd in hiŁ madnes!” sŁjest Ĥe defenderŁ ov Ĥe Łld fŁŁ.

“Woz hi mad at Łl?” asks sŁm independent ŁiŁker, hu haz bin deliŁted wiŁ Ĥe doktrin ov kores-

pondensez, and de wænderful rezælt ov its aplikæson tu de abstrusest problemz in filosofi and sjens.

"Hi woz de mesenjer ov God!" mærmærz de Kristian hu haz sin de spiritual sens ov de Divjn Wærd bræc fært in dazliq splendor from hiz pejez.

Hiz kwestionz mæ not bi seteld tu everiwæn'z satisfakson wiðin de nekst senturi. Bæt in les ðan hæf ðæt tîm de populær estimet ov Swedenborg and hiz tîgînz wil bi veri diferent from whot it nou iz. Whî ar hiz disklægurz not aksepted nou? When ðis filosofi and tioloji ov de enjelz iz presented tu inteliqent and Kristian men, sjentists, filosoferz and tioløjianz, ol earnestli engejd in de stædi ov or serq after truþ, whî iz it not immidietli rekognîzd and aknolejd?

Sæmtîq els iz nided for de rekognîson ov truþ besîd its mir prezentæson.

Our kwestion wil bi redili anserd bî rekoliq sæm ov de præfound sjikolojikæl truþz whiq Swedenborg himself haz given æs.

A man'z læv iz hiz lif. ðe delîjt whiq hi filz in de eksersîz ov hiz lævz, iz de joi and esens ov hiz lif. Hæt præsidz from læv az fæurli az lîjt from hit. Wi hav nœ tæts whiq ar riali our æn, and whiq abîd wið æs, eksept ðæz whiq flæ from, reprezent and kores-

pond tu our afekſonſ. Wi beliv ðát wi lǽv and wi lǽv whot wi beliv. Tu ȝenj a man'z fēt ū mǽst ȝenj hiz afekſonſ. Hiz fēt wil folē hiz afekſonſ az ſurli az ðe ſaðē folēz ðe muoviȝ objekt. Wi me ȝenj our wílz, wi me kontrol our emēſonſ, wi me ſǽb-stitūt a hjer lǽv and a nēbler paſon for a lēer, or *vīsi versa*; bǽt wi kanot kontrol our belif. Wi ſal involǽntarili konferm whotever agriz wið and koreſpondz tu our emēſonal ſtets; wi ſal rejekt ol els az fōls.

Whot afekſonſ ov ðe human mīnd kōz ðe ſpirit-ual darknes whiȝ ðe hevenli līt ov ðe Nū Cǽrg ſīndz it imposibel at prezent tu diſipet?

Outſīd ov ðe Kristian ſfir, ðer ar tū gret klazez hu kanot ſi ðe truθ ov ðe hevenli doktrinſ:

Ferſt: ðēz hu ar imerſt in ſens or in ſtets ov ekſternal ſelf-lǽv. Men hu ar devōted tu ðe ak-wiſiſon ov mǽni, tu ðe pǽrsūt ov glēri or pouer, tu ðe aȝrandizment ov ðemſelvz, tu ðe diſplez ov faſon and ðe pleȝurz ov ðe ſenzez, huſz delīt iz in ðiz ſīȝz—ol sȝ ar ſpirituali tǽrnd awe from ðe Lord and heven, and kanot ſi reliȝs truθ, houeвер klirli preſented. If enȝelz wer tu apir deli in ðe ſtrits and priȝ tu ðem, ðer īdīaz wud ȝe in at wǽn ir and out at ðe ſðer; for ðer ar nō hevenli afekſonſ in ðer

sêlz tu siz spon divjn troudz and kasp dem tu de hart az de veri perlz ov wizdom for whig de hav bin sergin and sijn.

Sekondli: Hêz hu ar fild wið de spirit ov self-kêltur, whig iz ênli amêr intirior and sêtel self-lêv. Hîz beliv in human development sêded bj revelasjon,—in netur and prêgres independent ov Krjst and Hiz Wêrd. Hê ar de pozitivists, de rasjonalists, de komunists, de spiritualists and sêterz ov de prezent de—a vast and inkrisij klas. Hê me ekstriket demselvz from de bondej ov a grêss sensjualizm, bêt it iz ênli tu fêl viktimz tu de Bielzebêb ov spiritual prjð and de self-konsit ov sjentifik kêltur. Hîz ar bljnd tu de hevenli doktrinz ov de Nj Gêrg, whig tig sê de dip-sited ivilz ov our neturz, de sêter sijnêtnes ov our pouerz, and our absolut helplesnes for gud, eksept az wi luk belivjnli tu de Divjn Man—Jizs Krjst.

Sêurli hîz doktrinz, sê ful ov Krjst and Hiz Wêrd, sê bûtiful, sê tender, sê tru, sê hêli, wil êr lon sijn a rekognisjon and a worm resepsjon in meni serkelz ov de fêtful and pjss gildren ov God.

Hêr ar tû gret klasez in de Kristian gêrg hu re-jekt de Lord at Hiz sekond advent, and jêstifi demselvz wið aperentli stron rizonz for dwijn sê.

Wæn klas iz blinded bi strog afekson for ðe doktrinz ov ðer Ʒærg, whig ðe beliv tu bi esensal tu ðe salveson ov ðer sælz ;—doktrinz whig wer imbibbd in Ʒildhud, whig hav bin implanted in ðer harts and embsmd in ðer memoriz, and saƷktifd bi ðe asoƷjesonz ov ðe past and hæps ov ðe fytur. Men hu lœv ðer doktrinz wið a spiritul ardor whig wud bræw marterdom for ðer sæk, kanot posibli si eni truð in a sistem whig kontroverts ðe fændamental pozisonz ov ðer Ʒerist fæt. Intensiti ov afekson, however, pruvv næfing tu bi tru ; for peganz and heretiks and enŷuziasts ov ol kijnðz hav bin jœst az earnest and jœst az blind ; bæt it iz a sæfifent rizon whi ðe divjn truð nou revild, iz not resivd bi ðez hu in hart and lif ar nirest tu its spirit.

Ðe sekond klas in ðe Kristian Ʒærg hu ar impene-trabel tu ðe rez ov ðe nu ljt, konsist ov ðez huw afeksonz ar mœr eksternal ; hu lœv ðer Ʒærg az an outward organizefon, its ritul, its ministerz, its pipel, its histori, its lernig, its influens, and ðe hœl sfær ðat emanets from it. Ðis filig iz nœr akin tu parti filig in politiks, and tu naŷonal filig in diferent kœntriz ; a filig ðat wikenz if it dœz not destroi ol jenujn kaðolik and kozmopolitan sentiment. It haz indid a serten nesesiti and a serten us, az politi-

kal partiz and separet nasonalitiz hav ; bæt its inordinet swe lidz tu bigotri and narø-mjndednes. Pipel ov ðis tip ar sterli avers tu ðe konsidereſon ov eni ſpiritual materz outſid ov ðer tradiſonal ſfir ov tot and filij. ðe ber sæſpiſon ðat Swedenborg me bi rjt never krosez ðer mjndz.

Lq ov ðiz tips iz an enemi tu ðe ſpiritual truðz tot in ðe internal ſens ov ðe Wærd ov God. Sæm-tjnz tú ov ðem or iven ol ar kombjnd in ðe ſem karakter. Imajin a man huiz ſel iz weded tu ðe dogmaz ov ðe eld tioloji, hu iz tæreli devøted tu ðe ekſternal tjnz ov sæm evanjelikal Cærg, hu haz a hj degri ov prjd in hiz en ſpiritual nolej and kæltur, and hu haz a kin f tu hiz en temporal intereſts. It iz izier for a kamel tu gæ tru ðe f ov a nidel, ðan for sæg a man tu komprehend or beliv ðe truðz ov ðe Nj Ej.

Truðz ar reſivd intu ðe memori az fuud intu ðe ſtæmak. ðe wil bi found indijeſtibel and ſnasimilabel, and wil bi rejekted, ſnles ðer iz sæmtjg in ðe emeſonal netur whiq haz an afiniti for ðem and droz ðem tu itſelf, and inkorporets ðem wið its en biig. Truðz kan never bi med a part ov a man'z fet and inſinueted intu hiz lijf, ſntil ðe hav bekæm ðe objekts ov hiz afekſon.

Hou iz it posibel, ðen, for ðe hevenli doktrinz ov ðe Nu Ćsrg tu bi implanted in ðe afeksonz ov men?

Der ar tri universal afeksonz insinusted bj ðe Lord in s3m degri intu 3l men,—ðe basis ov our nolej, ðe s3rsez ov our hapines, ðe bajez ov our spiritual lijf, distingwifij it from ðát ov ðe brut. Diz afeksonz ar *ðe l3v ov tru0*, *ðe l3v ov byti* and *ðe l3v ov gudnes*.

3l our advansez in nolej k3m nesarili from ðe l3v ov neij, ov komperiij, ov analizij and ov 3nderstandij. ðe delijt in ðe akwizifon ov tru0 iz a pri3mal and nesarari delijt in ðe human mjnd. ðe p3rsut ov tru0 iz frikwentli prosekuted from selfij endz—ðe l3v ov gl3ri, ðe l3v ov pouer or ðe l3v ov welt. ðe tru0z akwird ar 3lse3 perverted or sekterianjzd s3 az tu bi akomodeted tu ðe stet ov ðe afeksonz. B3t der iz s33 a f3ij az a l3v ov tru0 for ðe sek ov ðe tru0, widout regard tu its s3rs or as3f3s3onz.

Dis afekson ov neij, komperiij, analizij, 3nderstandij, and belivij or disbelivij, iz not 3nli f3nda3mental b3t it iz irrepresibel. It wil f3nali lid men tu ekzamin Swedenborg and hiz doktrinz. ðe wil not bi kontented wid hirse. ðe wil not bi influenst

bi prejudis. De wil bi animated bi dat purer, suprior, abstrakt lœv ov truuf, whiq presidz and wil finali dominet de infirior and konkrit lœvz ov sensual and eksternal tingz, ov tradisonz and dogmaz and çsrggez. Swedenborg wil bi stœdid az a fenomenon ; eksplœrd az a nû kontinent ; analjzd az a nû sœbstans. De misrepresentsonz about him wil bi detekted ; de ekzajeresonz diskarded ; de rœbif klird awe ; and de *fakts* brœt out intu ful vû.

It wil den bi diskœverd dat de sjens ov korespondensez iz de ki tu ol œder sjensez, and dat a spiritual sens pervœdz de Wœrd ov God, eleveting de mjndz ov men intu sœmwhot ov anjelik ljt. It wil bi med sœ plen dat nœn kan kwestion it.

Dis klir-kœst, jiometrikal demonstrœfon ov de truufz ov de Nû Çsrg wil bi, however, œnli de ferst or preliminari prœsidij. It kanot mœk eni man beliv dem or lœv dem œntil sœm afeksjonz ov de sœl ar eksjted tu simpatetik relefjonz wiœ dem.

Whot ar ðiz afeksjonz ? In de ferst ples, de lœv ov de butiful. Hm dœz not nœ de swit and plizij sensefjonz whiq ar krieted in de perseptiv fakœltiz bi de butiz ov netur, bi de sjt ov flouer-gardenz and grin lœnz, ov de blui mountenz in de distans, de far rœl ov de emerald si, de gœlden skj ov ivniq, and de

boundles dem ov njt krouded wid its selestial firz ? Der ar similar sensefonz ov deljt in de kontemplefon ov gret truudz. De abstrakt truudz ov jiometri impart a pozitiv plezur tu meni mjndz. Everi sjens haz its spefal deljt komparabel tu de odor ov flou-erz or de garmz ov muzik. And a gret Sistem ov Truuf, embresig ol tingz, spirit and mater, God and netur ; a sistem vast, sœbljm, kœhirent, harmœniss, filz de sel wid deljt in prœperfon tu de konsepfon it formz ov its grandor and simetri. Dis deljt kriets fet.

“De harmoni ov a sjens,” sez Lord Bekon, “ wher ig part sœperts de œder, iz de tru and fort konfufefon ov ol de smœler objekfonz.”

De rafonal fakœlti grasps truuf ; de estetik fakœlti enjoiz it ; bœt der iz a hjer fakœlti or pouer, sited in de hart or wíl, and œát fakœlti qzez it for de endz it woz dezinđ tu akomplif ; and œát us ov de truuf iz atended bj a spiritual deljt, de joi ov enjelz whiq pasez ol œnderstanding.

De lœv ov gudnes iz, in de last analisis, *de lœv ov us*—de deljt felt in adaptin de wijest minz tu de best endz. Dis selestial lœv iz given œs bj de Lord in prœperfon tu our livin fet in Him and our gariti tu de nebœr, or akordin az wi hav relijœsli kept de divjn

komandments. Dis hevenli afekjon ensbelz es tu persiv, intuitivli az it wer, de koez and kwolitiz ov tinz beter dan de intelekt kan ne dem. Hi dat haz dis divjn lsv ov us in hiz hart, rekognizez de doktrinal truudz ov de Nu Gsrg veri klirli, for hi persivz der pouver tu rejeneret de individval sel, tu renovet de gsrg, tu ri-organiz sesjeti on hevenli prinsipelz, and tu restor, bi minz ov de spiritual sens ov de Wrd, de lost komunikasjon betwin anjelz and men.

De tri gret afekjonz, de lsv ov truuf, de lsv ov buti and de lsv ov us, ar at wrk in ol men and at ol tijnz wid diferent degriz ov pouver. De ar ol at wrk in everi individval mjnd whig ekzaminz de hevenli doktrin; and der iz ne man, however bigoted and sekterian, hu wil not bi first tu kri out okegonali ever de pejez ov Swedenborg, Hou rasjonal! hou butiful! hou pur and eleveting!

Whi kanot de sekterian si de doktrin ov de Nu Gsrg in ol der truuf and ol der buti and ol der adaptabiliti tu de nidz ov de sel? Bekoz hi lsvz hiz dogmaz, hiz gsrg, hiz minister, hiz pipel, beter dan hi lsvz de pur truuf, whig hi kan never si until hi iz redi tu sakrifiz ol diz and everifing els for it. Bekoz hiz esjetik fakstiz ar snkstiveted or hiz

þðiaz ov þuti ar narø and konvenfjonal. Bekøz hiz læv ov ʒs haz tu larj an element ov selfifnes and wørldlines in it, for ðæt grand spiritual þðial ov ʒs whig givz a spontaniss insjt intu truuf.

On ðis læv ov truuf for its øn sek and on ðe gradual emansipefon ov ðe human hart, bj divjn influensez, from ðiz infirior lævz whig prevent its diskøveri, ðe futuþr pøgres ov ðe wørld dependz. ðiz ar ðe størði wørkmen hu ar kliring awe ðe øld and tæf and ønsjtli widz ov eror from ðe garden ov ðe human sæl, and hu wil plant in ðer sted ðe perenial flouerz ov þuti and læv.

Ðe human res wil outliv and outgrø øl its imperfekt stets ov ivil and følsiti, bj a gret, organik and inevitabel pøses. Ðe divjn fjr from heven whig iz kindlig ðe Kristian hart, wil illumin ðe Kristian mynd tu si ðe divjn truuf. And hi hu srenderz øl ðe þioloji and filosofi in ðe wørld for ðe spiritual sens ov ðe Skriptuþrz, revild fru Swedenborg, wil not luz hiz lf bæf fnd it.

Ðe doktrinz ov ðe Nʒ Cærg embodi ðe hjest truuf, and ar ðerfør kepabel ov ravifjg ðe sæl wid ðe kinest sens ov þuti, and lidiþ tu ðe møst færelþi praktikal ʒæz ov lf. Ðer iz a nolej-læviþ fakælti in man whig møst bj gratifjd, and whig siks tu nø

truuf for its ɔn sek. Der iz an estetik sens whiq iz deljted wif harmoni, simetri and buti in netur or in art, in filosofi az wel az in poetri. Der iz a lɔv ov ʊs, born ov gudnes in de sɔl, whiq rekognizez de fitnes andkwolitiz ovjdiaz az wel az ov fɪnz, and whiq siks and fɪndz dem for de gud de me du. Diz ar de kɔzez whiq ar for ever sjilentli at wɜrk, preperɪŋ mankjnd for de resepsɔn and aknolejment ov de doktrɪnz ov de Nu Cɜrg; whiq ar derfɜr inevitabel:

Inevitabel az de lij dat starts
from de dip buuzom ov de wintri snɔz,
and bɜrsts serɪnli on de blosomɪŋ ɛr;
and fɪnz tru ol de grɪn and silver sprɪŋ;
and meks de glɪmer ov dat golden lɪt
wif whiq de perfekt Sɜmer krounz her brou.

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